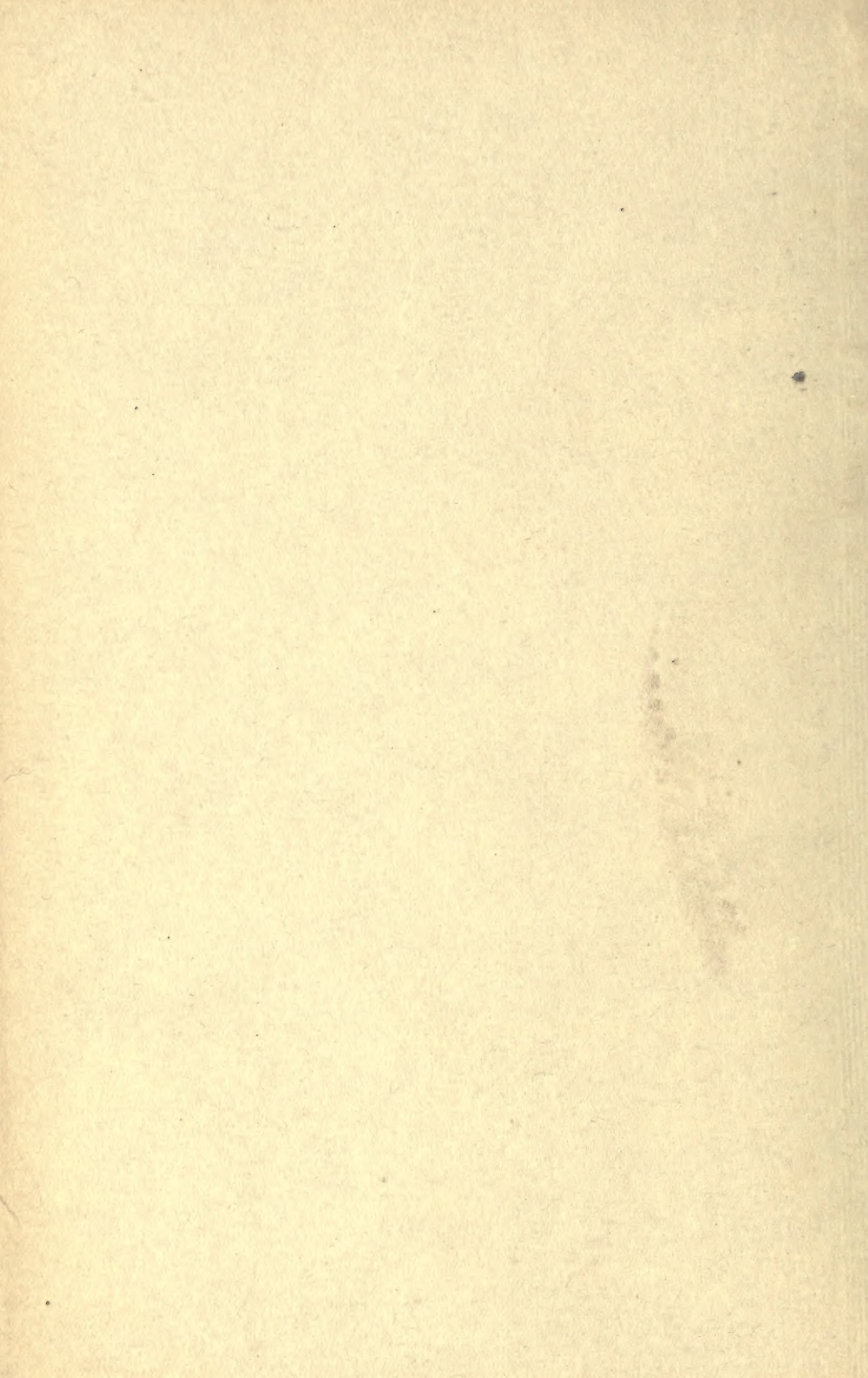
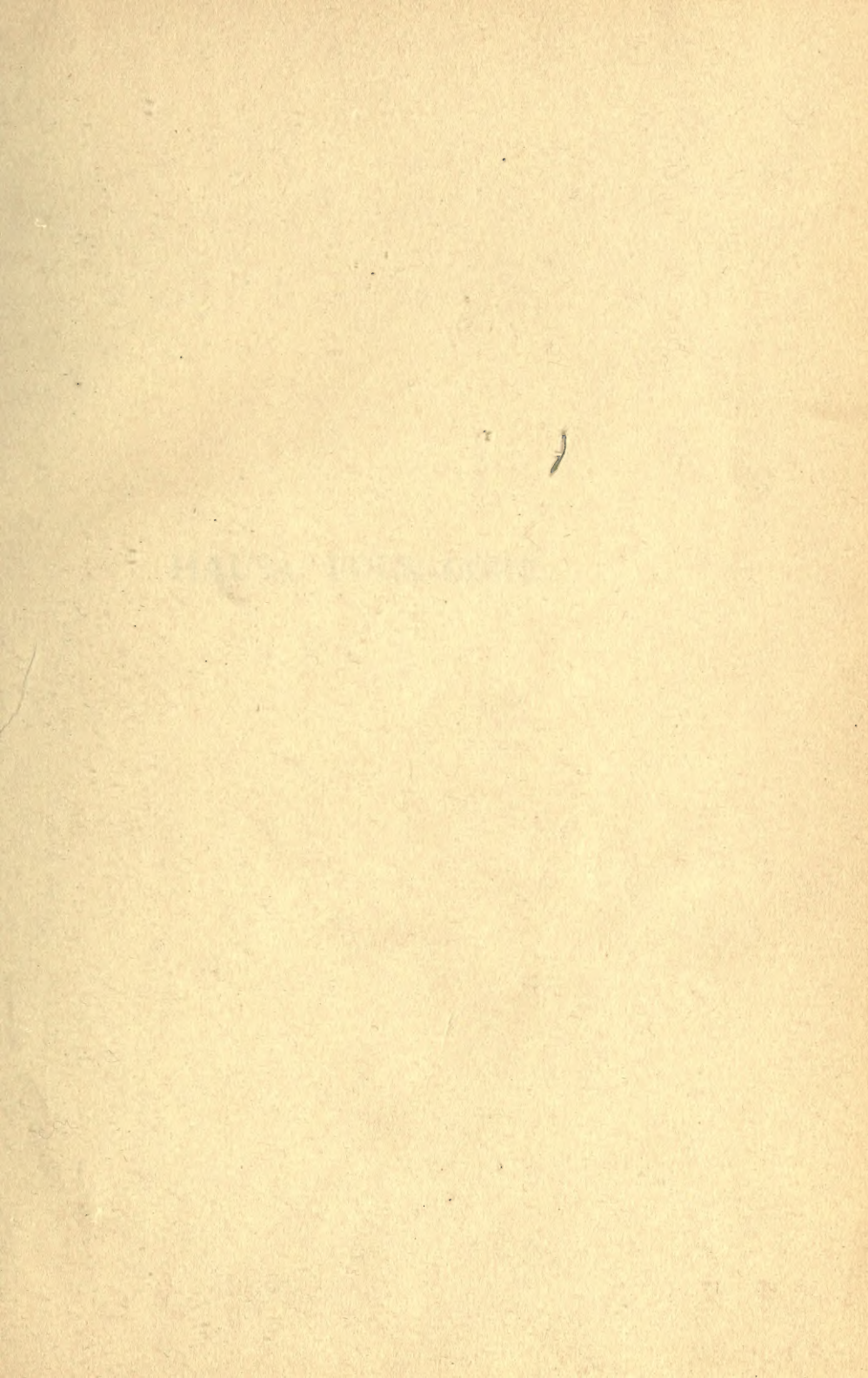




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# HAUSA FOLK-LORE

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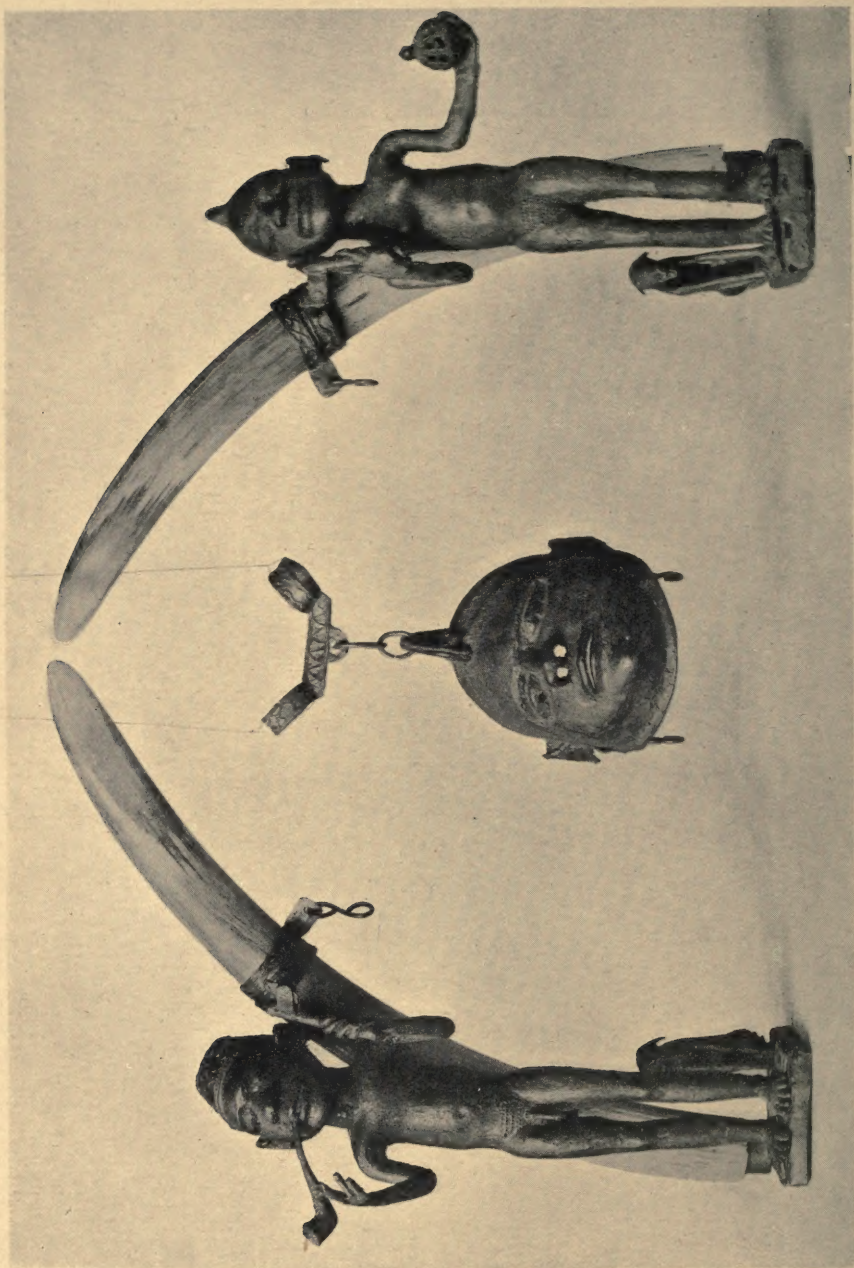
THIS IS A BOOK OF STORIES





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MODERN BRONZE CASTINGS, WEST AFRICA



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# HAUSA FOLK-LORE CUSTOMS, PROVERBS, ETC.

COLLECTED AND TRANSLITERATED WITH ENGLISH  
TRANSLATION AND NOTES

BY

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WITH A PREFACE BY

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## PREFACE

It is our privilege at Oxford to be visited from time to time by officers of the Public Service, who modestly apply to us for instruction in Anthropology, more particularly as it bears on the history of the native races of the Empire. Not infrequently, however, they bring with them a previously acquired stock of anthropological information, such as almost takes away the breath of their duly constituted teachers. Thereupon the latter feel inclined to offer to change places ; and, instead of teaching, to play the part of learners in regard to them.

Mr. Rattray furnishes a case in point. When he joined our School of Anthropology, he was already a past-master in all that relates to Chinyanja folk-lore, a subject on which he had actually published a useful book. Besides, though but recently transferred from British Central Africa to the West Coast, he was already at close grips with more than one of the languages current in that most polyglot of regions.

To claim, therefore, any share whatever in the origination of the present work would ill beseem one who merely offered sympathetic encouragement when Mr. Rattray proceeded to unfold his latest design. This design was to compass two ends at once—to obtain trustworthy linguistic material, and to explore the inner secrets of the Hausa mind—by giving a somewhat novel turn to an old and approved method.

As regards the collection of folk-lore, the approved method—in fact, the only method likely to satisfy the demands of science—is this: the observer must draft word-for-word reports of what he hears; and must further give the original

words, when a foreign tongue is used, so that it may be possible independently to control the version.

Such a method, however, is more easily prescribed on paper than followed in the field. When the witness is illiterate—as commonly happens when there is genuine folklore to be gathered—its application proves exceedingly troublesome, for reasons that may readily be divined. A more or less formal dictation lesson has somehow to be given and received; and the several parties to it are only too apt to conspire each in his own way to render it a failure. Thus the story-teller, on the one hand, is probably shy and suspicious at the outset; is put out of his stride by the slightest interruption; and, becoming weary all too soon, tends to take short cuts, instead of following to the end the meandering path of the genuine tradition. The reporter, in his turn, is incessantly puzzled by the idiom, more especially since in such a context archaisms will be frequent; boggles over a pronunciation adapted to a monotonous sing-song delivery, or else, perhaps, to a dramatic mimicry carried on in several voices; and is likely to be steadily outpaced into the bargain.

Mr. Rattray's happy thought, then, was to remedy the practical shortcomings of the standard method by finding some one who, as it were, could dictate to himself; who, in other words, could successfully combine the characters of story-teller and reporter in his single person.

Moreover, as Mr. Rattray was not slow to perceive, the existing conditions of Hausa culture bring it about that the very type of helper needed is with due search to be procured. A *mālam* of the best class possesses all the literary skill which a knowledge of Arabic and of the Arabic script involves. None the less, he remains thoroughly in touch with his own people, a Hausa of the Hausas. In his hands, therefore, the traditional lore loses nothing of its



authentic form and flavour. In short, the chance of literary manipulation may be ruled out.

Hence it would seem, if I may venture to say so, that the Government of the Gold Coast was no less wise than liberal in its policy when, by the grant of a subvention, it enabled *Mālam* Shaihu's work to be perpetuated in the fullest way, namely, not only by transliteration and translation, but likewise by actual reproduction in facsimile.

For, apart from its value as a masterpiece of artistic penmanship, this clear and, I understand, correct calligraphy must prove of great assistance to European students of Hausa to whose official lot it falls to wrestle with the productions of the native scribe. Then, conversely, if an educated Hausa aspire, as well he may, to learn the English language, together with the use of the English alphabet, he has here an invaluable means of comparing his own system of written symbols with ours. So much, then, for the more obvious advantages to be derived from a study of the *mālam*'s actual manuscript. Over and above this, it proves of assistance to the philologist, as Mr. Rattray shows, by making clear certain finer points of grammar in regard to which evidence was hitherto lacking. Also, I suppose, simply as exemplifying the characteristic differences between the African and the classical modes of writing Arabic, it would not be without a certain scientific interest of its own.

Concerning the worth of the collected matter to the student of language and to the folk-lorist, I am hardly called upon to speak here, even were I competent to do so. Suffice it to say that, in respect of its contents, the book does not, of course, claim to stand alone. Yet, though a considerable library of Hausa literature is already in existence, it can well bear to be enriched by another volume such as this, which manages to dispense with the middle man of another mental type, and

brings us directly into contact with the native intelligence as it witnesses to itself.

For the rest, I take it that the study of Hausa folk-lore offers fascinating problems to the student, if only because it calls for a critical sifting and weighing of the most drastic kind. The culture of the Hausas is not, in any sense of that much abused term, primitive. They have undergone interpenetration on the part of the Fulani and other alien stocks. They have more or less universally embraced Mohammedanism. They engage in trading expeditions which bring them into touch with most of the peoples of West Africa. Altogether, then, they are far away from that state of aboriginal innocence in which a strictly homegrown tradition perpetuates itself by means of stories that almost amount to oral rites, so undeviating is their form, so solemn their import and associations.

On the contrary, the most characteristic feature of Hausa lore, when purged of its more obvious accretions from without, consists in the folk-tale; which some authorities go so far as to regard as typically reminiscent of some degenerated and desolemnized myth. Nor can it be denied that, for example, various survivals in this region of what may be termed in a broad sense totemism lend colour to the view that the animal story may have fallen from a far higher estate, if the criterion of value be the seriousness of the beliefs which it embodies. To the student of folk-lore origins, however, the material available here is at least as good as to be got nearer home; and, in so far as there still exist in Hausaland odd corners where customs lurk of a quite *primaeval* appearance, the chance of discovering the laws of change involved is relatively the better.

Besides, quite apart from the purely scientific interest in origins, the reader will come to understand the thoughts and ways of the Hausas as they are now. Their notions about



right and wrong, for instance, are indicated pretty clearly by many of the animal stories; seeing that each animal tends to represent a type of character calling either for admiration or detestation, and, being more or less humanized into the bargain, affords a nucleus round which a nascent moral philosophy can be observed to gather.

Even more directly, too, may we obtain insight into the present conditions of Hausa culture by studying what the *mālam* has to say about their history, manners, and arts. If brief, his notices are always business-like and to the point; while he plainly has access to information—for instance, in regard to bronze-casting by the *cire perdue* process—for which the European investigator might for the most part snap his fingers in vain.

But, as the Hausas say, 'If you are not going to drink the pap, stop stirring it.' The pap, I am convinced, is excellent. So let us drink without more ado.

R. R. MARETT.

## AUTHOR'S NOTE

ON first proceeding to West Africa (the Gold Coast), and on commencing a study of the Hausa language, the compiler of this work was struck by the comparatively high standard of education found among the Hausa MĀLAMAI or scribes. Arabic characters are used by them, as by the Swahili of East and Central Africa; but, whereas any natives met with there possessed but a very superficial knowledge of the Arabic language or writing, the Hausas could boast of a legal, historical, and religious literature, which was to be found preserved by manuscripts. The MĀLAMAI were everywhere the most respected and honoured members of the community. It was disappointing, however, at any rate for one who wished to study Hausa, to find that all their manuscripts were written not only in Arabic characters, but also in that language. This appears to be universally the case, even in Nigeria. The use of Arabic to-day among the educated Hausas corresponds to that of French and Latin in England in the middle ages.

The writer's intention was, as soon as he had acquired a sound colloquial knowledge of the Hausa language, to collect some of their folk-lore and traditions, taking down such information as was required verbatim, and translating afterwards into English. This plan he had adopted when collecting his *Chinyanja* folk-lore.

The advantage of such a system is that the original text will help the student of the language to appreciate its structure and idioms, in a way that the best grammars could hardly do. The translator will also be bound down thereby. There will thus be no room for embellishments or errors creeping in,



as is liable to be the case when the investigator has had to rely on the vagaries of his cook, 'boy,' or other interpreter for his information. It follows that such a collection will be of more value from the anthropological standpoint. Indeed, of late years many collections of native folk-lore compiled according to this method have been called into being by the demand created by this new science of anthropology.

As is to be expected, there are not many persons who have the fortune—or misfortune—to spend four or five preliminary years in acquiring a knowledge of the language of the people whose traditions they hope to study; yet such a probation is very necessary, if the collection is to be of any real value to the anthropologist.

Stories and traditions collected through the medium of an interpreter are amusing, and might prove of interest in the nursery (though much would have to be omitted or toned down, as savage folk-lore is often coarse and vulgar according to our notions, and hardly fit *pour les jeunes filles*); but for the student of anthropology such collections cannot be considered to possess much value.

The anthropological theorist, who is probably some learned professor at one or other of our great Universities, where he made a life-study of primitive customs and beliefs, has, in most cases, to rely for his data on the field-worker. He needs to feel perfectly convinced that the information on which he is seeking to base some far-reaching generalization is absolutely correct; and this can hardly be the case, however skilled, conscientious, or well trained the field-worker may be, if the latter be wholly ignorant of the language of the people from whom he is collecting his information.

Now the literary skill of the Hausas, already referred to, led the writer to depart somewhat from the *modus operandi* employed in his *Chinyanja* folk-lore, the subject-matter of which was taken down from the lips of the raconteur.

For the present work the services of a learned MĀLAM, by name MĀLAM *Shaihu*, were secured. He himself wrote down, or translated from manuscripts in Arabic, such information as was required. Much of the work contained in the present volumes involved, first, a translation from Arabic into Hausa, secondly, a transliteration of the Hausa writing, and thirdly, a translation into English from the Hausa.

During the writer's 'tours' of service in West Africa, as also during his furloughs in England, this MĀLAM, who was entirely ignorant of English, made a collection of many hundreds of sheets of manuscripts (1907-11).

In the meantime the present writer was making a study of the Hausa language and script, by way of securing the key to their transliteration and translation. He was fortunate, in the course of his official duties, in being stationed for some time at YEGI on the VOLTA river. YEGI lies on the main caravan route between Nigeria and Ashanti. Each month thousands of Hausas from all parts of Nigeria cross the river here, going to and from Nigeria with kola or cattle. Such a position enables a student, even better perhaps than if he were resident in Hausaland, to get into touch with Hausas from all parts of Nigeria. It was thus possible to select such stories or traditions as seemed most generally and widely known, and therefore likely to be of historical value on account of their antiquity.

The Hausa given in the text is that of Kano or Sokoto, where by general consent the purest dialect is spoken.

*The Hausa Manuscript.* The writing is throughout clear, correct, and legible. It has been written with the *aya* (·) between most of the words to facilitate easy reading. Some of the specimens of Hausa writing that have been reproduced from time to time are obviously the work of illiterate Hausas, or at best are very carelessly written manuscripts, and as such afford little criterion of the best work of these people. The



hasty scrawls, which, it is true, form the larger part of the existing manuscripts, in which vowel-signs are missed out and words run together, often cannot be deciphered by the Hausas, and sometimes not even by the writers themselves, unless they know the context or subject by heart. Such manuscripts are therefore worthless for scientific purposes. They cannot, for instance, serve to disclose those nice points of grammatical construction which the perusal of a carefully written manuscript will reveal, though they can hardly be noted in the spoken language.

*The Transliteration.* This has been given, letter by letter, word for word, line by line. Thus it is easy for the student to follow the original on the page opposite.

*The Translation.* As literal a translation as is consistent with making the subject-matter at all readable has been given throughout. It is primarily as a text-book for students of the language that this work is intended, and for such a literal translation will be of most use. The author would crave the pardon of the general reader for the baldness and utter sacrifice of the English idiom which such a style of translation must necessarily involve. The latter may, however, find here and there a certain touch of 'local colour' in the phraseology, which may compensate for its other obvious defects.

*The value of Hausa writings.* Hitherto, perhaps, it has not usually been deemed essential to know much about Hausa writing. (A slight knowledge of it is necessary, it is true, for the higher standard Government examination.) This work attempts to go somewhat fully into the subject of the writing and the signs used, in order to assist the student who desires a knowledge of the writing that will enable him to decipher manuscripts as apart from the printed type. *The writer is convinced that a thorough knowledge of Hausa writing is essential for any advanced study of the language.* Thus he has so far been rewarded for the time spent in the

minute perusal of the manuscripts comprising the Hausa portion of this book by the further elucidation or confirmation therein of grammatical structures not perhaps wholly accepted as proved, and by the discovery of some new idioms which, to the best of his knowledge, had apparently escaped the vigilance of previous writers on this subject, or else had taxed their powers of explanation.

The length of vowels, which is so distinctly shown in the written word, does not hitherto appear to have had that attention paid to it that it undoubtedly deserves. Yet the length of a vowel may alter the meaning of a word entirely, e.g. *gūda*, *gǔda*; *sūna*, *sǔna*; *gādō*, *gǎdō*, and so on. Indeed, an educated MĀLAM would consider a word as wrongly spelt whenever a long vowel was written where it should have been short, or vice versa. In Hausa writing such an error would amount not merely to the dropping of an accent, as in English, but to the omission of a letter. Moreover such a slip may lead to serious confusion, since the tense of a verb, or even, as has been seen, the entire sense of a word, may depend on the length assigned to the vowel.

The author of *Hausa Notes*, perhaps the best treatise on the language yet written, remarks at some length on the apparent 'absurdity' of the want of any inflexion for the 1st, 2nd, and 3rd persons singular of the past tense, for the plural of which the well-known forms in *ka* exist, and thinks the forms for these persons are the same as those used for the aorist tense. Yet a perusal of almost any half-dozen pages of the present manuscript will reveal the hidden missing forms. Were the student to search for these by ear only, he might easily never discover them, as they are almost indistinguishable in the spoken word.

Again, the definite article,<sup>1</sup> for many years conspicuous by its

<sup>1</sup> First noted by Professor A. Mischlich.



absence, will be met with repeatedly in these pages in the final *nun*, or *ra*, or the *wasali* or *rufua bissa bū*.

Enough has been said to show the value and importance of a close perusal of Hausa manuscripts; but emphasis must be laid on the fact that such writing must be the work of a learned MĀLAM, or probably these very details, which are of such importance to the scientific investigator, will be omitted, either through carelessness or ignorance.

*Proverbs.* So far as possible, the endeavour has been made to omit such proverbs as have already been collected and published.

*The Notes.* The student is expected to be familiar with the well-known works on the Hausa language by Canon Robinson, Dr. Miller, and others; hence only such phrases, words, or grammatical points as are not considered in these works are noticed here.

*Acknowledgments.* The debt is vast which the student of any language owes to those who have by their labours reduced that language to a definite form. This makes it possible in a comparatively short time for him to master what it has cost the pioneers many years of ceaseless labour to create out of nothing. Availing himself of the fruits of their labour, he can thus move forward to fresh fields of research. Such is the debt that the writer owes to Canon Robinson, Dr. Miller, and others. His thanks are also due to his friend Mr. Diamond Jenness, of Balliol College, Oxford, for revising the English translation; to Mr. Henry Balfour, Curator of the Pitt-Rivers Museum, Oxford, for having had the photographs taken that appear in this work, and for his valuable notes on the same which are again published through the courtesy of the Royal Anthropological Institute; to Professor Margoliouth for having translated the Arabic lines which occur in the Hausa script; to Mr. R. R. Marett, of Exeter College, Oxford, Reader

in Social Anthropology, his tutor, who by his wonderful enthusiasm and ability may be said to have organized a school of working anthropologists, building upon the noble foundations laid by Sir E. B. Tylor and Dr. Frazer; to the authorities of the Clarendon Press, who, besides dealing most generously with a work not likely to prove remunerative, have likewise laid the author under deep obligation by their friendly interest and advice.

Finally, the publication of this work has only been made possible by the generous grant from the Government of the Gold Coast, to whom, as also to the Secretary of State for the Colonies, on whose recommendation the grant was made, the writer has the honour to tender his sincerest thanks.

R. SUTHERLAND RATTRAY.

EJURA, ASHANTI,  
WEST AFRICA.

*Sept. 8, 1911.*



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# ALPHABET AND WRITING SIGNS

The following are the letters employed in the Hausa Text :

HAUSA NAME OF LETTER.*	LETTER.				Pronunciation in Hausa.	REMARKS.
	Standing alone.	Connected with following.	Connected on both sides.	Connected with preceding.		
Alif Alif baki (black alif)	ا	ا	ا	ا	—	The bearer of vowel-sounds only, as is also <i>ain</i> , really consonants.
Ba guje Ba	ب	ب	ب	ب	<i>b</i>	<i>Guje</i> , lit. <i>ba</i> with the twirl.
Ta guje Ta	ت	ت	ت	ت	<i>t</i>	Lit. <i>ta</i> with the twirl.
Tsha guje Tsha	ٹ	ٹ	ٹ	ٹ	<i>tsch</i>	Lit. <i>tsch</i> with the twirl.
Jim karami kōma bāya Jim karami Jim sābe Jim sābe kōma bāya	ج	ج	ج	ج	<i>j</i>	Lit. small <i>j</i> with a twirl behind. Lit. small <i>j</i> . Lit. <i>j</i> with the part projecting. Lit. <i>j</i> with the part projecting and a twirl behind.
Ha karami kōma bāya Ha karami Ha sābe Ha sābe kōma bāya	ح	ح	ح	ح	<i>h</i>	Lit. little <i>h</i> pointing backwards. Lit. little <i>h</i> . Lit. <i>h</i> with the part projecting. Lit. <i>h</i> with the part pointing backwards.

\* These names are given by the *mālam* when teaching small children in the *masalachi* (schools) and are in no way classical, just as in English one might say big *A*, little *a*, &c.

HAUSA NAME OF LETTER.	LETTER.				Pronunciation in Hausa.	REMARKS.
	Standing alone.	Connected with following.	Connected on both sides.	Connected with preceding.		
Ha mai-rua kōma bāya	٧				<i>h</i> (as in Scotch <i>loch</i> )	Lit. <i>h</i> with the water (i.e. drop, dot) and pointing backwards.
Ha mai-rua		٧				<i>h</i> with the (drop of) water.
Ha sābe mai-rua			٧			<i>h</i> with the projecting part and dot.
Ha sābe mai-rua kōma bāya				٧		<i>h</i> with the projecting part pointing backwards.
Dal	٧	٧	٧	٧	<i>d</i>	
Zal	٧	٧	٧	٧	<i>z</i>	
Ra	٧	٧	٧	٧	<i>r</i>	
Zaira	٧	٧	٧	٧	<i>z</i>	
Tsa mal hannu	٧	٧	٧	٧	<i>ts</i>	
Zadi	٧	٧	٧	٧	<i>z</i>	
Kaf lāsan	٧	٧	٧	٧	<i>k</i>	
Lam arat	٧				<i>l</i>	
Lam		٧				
Lam jaye			٧			
Lam arat				٧		
Mim arat	٧				<i>m</i>	
Mim		٧				
Mim jaye			٧			
Mim arat				٧		



HAUSA NAME OF LETTER.	LETTER.				Pronunciation in Hausa.	REMARKS.
	Standing alone.	Connected with following.	Connected on both sides.	Connected with preceding.		
Nun arat	ن				n	
Nun guda		ن	ن			
Nun arat				ن		
Sodi arat	س				s	
Sodi		س	س			
Sodi arat				س		
Lodi arat	ل				l	
Lodi		ل	ل			
Lodi arat				ل		
Ain baki wōfi kōma bāya	ع				—	Like <i>alif</i> bearer of vowel-sounds. Lit. <i>ain</i> with the open mouth and the twirl backwards.
Ain baki wōfi		ع				<i>Ain</i> with the open mouth.
Ain likāfa			ع			Stirrup <i>ain</i> .
Ain likāfa kōma bāya				ع		Stirrup <i>ain</i> with the twirl back.
Angai baki wōfi kōma bāya	غ				g	<i>Angai</i> with the open mouth and the backward twirl.
Angai baki wōfi		غ				<i>Angai</i> with the open mouth.
Angai likāfa			غ			Stirrup <i>angai</i> .
Angai likāfa kōma bāya				غ		Stirrup <i>angai</i> with the backward twirl.
Fa guje	ف				f	<i>f</i> with the twirl.
Fa		ف	ف			
Fa guje				ف		

HAUSA NAME OF LETTER.	LETTER.				Pronunciation in Hausa.	REMARKS.
	Standing alone.	Connected with following.	Connected on both sides.	Connected with preceding.		
Kaf wau	ك	و	ا		k (gut- tural)	<i>Mai-rua</i> , lit. with the water, i.e. drop, dot.
Kaf mai-rua						
Kaf wau				ف		
Sin arat	س				s	
Sin		س	س			
Sin arat				س		
Schin mai-rua arat	ش				sch	<i>Mai-rua</i> , vide above, <i>Kaf</i> .
Schin mai-rua		ش	ش			
Schin mai-rua arat				ش		
Ha kuri	ح				h	
Ha baba		ح	ح			
Ha kuri				ح		
Wau	و	و	و	و	w	
Ya arat	ي				y	
Ya		ي	ي			
Ya arat				ي		



## VOWELS

The vowel-signs in Hausa are :

1.  $\overset{\cdot}{\text{—}}$  (above the line) called *wasali bisa* = *a*.
2.  $\underset{\cdot}{\text{—}}$  (below the line) „ *wasali kasa* = *i*.
3.  $\text{—}$  (below the line) „ *guda casa* = *e*.
4.  $\overset{\circ}{\text{—}}$  (above the line) „ *rufua* = *o* or *u*.

Long vowels are distinguished from short vowels in writing as in pronunciation, and the length of a vowel is of such importance that the meaning of a word is often entirely changed, or the tense of a verb altered according as a vowel is long or short.

Long vowels are distinguished from short in writing in the following manner ;

1. A long *ā* sound by an *alif* following the *wasali bisa* ( $\overset{\cdot}{\text{—}}$ ).
2. A long *ī* sound by a *ya* following the *wasali kasa* ( $\underset{\cdot}{\text{—}}$ ).
3. A long *ē* sound by a *ya* following the *guda kasa* ( $\text{—}$ ).
4. A long *ō* or *ū* sound by a *wau* following the *rufua* ( $\overset{\circ}{\text{—}}$ ).

EXAMPLES :

LONG VOWELS	SHORT VOWELS
1. $\overset{\cdot}{\text{بَا}} = b\bar{a}$	1. $\overset{\cdot}{\text{بَ}} = b\check{a}$
2. $\underset{\cdot}{\text{يِه}} = b\bar{i}$	2. $\underset{\cdot}{\text{يَ}} = b\check{i}$
3. $\text{بِيْ} = b\bar{e}$	3. $\text{بِ} = b\check{e}$
4. $\overset{\circ}{\text{بُو}} = b\bar{o} \text{ or } b\bar{u}$	4. $\overset{\circ}{\text{بُ}} = b\check{o} \text{ or } b\check{u}$

## DIPHTHONGS

There are three diphthongs in Hausa ; they are written and pronounced as follows :

1.  $\overset{\circ}{\text{يَ}} = ai$  (like *i* in nice).
2.  $\overset{\circ}{\text{وَ}} = au$  (like *ow* in how).
3.  $\overset{\circ}{\text{يُ}} = oi$  (like *oy* in boy).

## READING SIGNS

1. (ˀ) This is known as *karfī* (i.e. strength). It is placed over a consonant, which is then pronounced as if doubled.
2. (◌◌) Called *hamza*. It is put above an *alif* when the *wasali* is above, and below when the *wasali* is below. It has no effect on pronunciation. It is not used after a *wasali bisa* or *kasa biū*.
3. (ˆ) *Hamza da dauri* (*hamza* with a *dauri*) is placed over a consonant to indicate that a syllable is of medium length.
4. (°) *Dauri* indicates the end of a syllable or the omission of a vowel, and the vowel over which it is placed is doubled in pronunciation. This is most important as it alters the mood in certain pronominal forms of the verb.

5.

(◌◌) *Wasali bisa biu*(◌◌) *Wasali kasa biu*(◌◌) *Rufua biu*

{ By the doubling of the vowel-signs the final vowel is pronounced nasally, that is, as if followed by an *n* (*nun*). Note the *alif* following a *wasali biu* has no *hamza*. The *wasali* or *rufua biū* is sometimes used instead of the final *n* to denote the definite article.

6. (̄, ̄) *Alif da tabi, bisa*, or *kasa* signifies that the *alif* and the following letter are not to be pronounced at all.

R. S. R.

PART I  
HISTORICAL



<sup>1</sup> Bismi alahi alrahmani alrahimi wa sala alahu ala man la nabiu baadahu. Wanan shi ne lābārin Hausa. Kōwa yā san shi garēsu tun zā-  
-manin kākaninsu da uwāyensu, abin <sup>2</sup> karbōwa ne wurin mā-  
-lamai(n)su da tsōfāfinsu. Wanda ya zama wani, ba wanan ba,  
bai zama <sup>3</sup> mai-chāu garēsu ba. Idan matanbaiyi ya tanbaye ka,  
'Ana mafārin Hausāwa?' Ka che, 'Gaskia mafārinsu <sup>4</sup> Barebari  
da <sup>5</sup> Arewāwa.' Wada alāmari ya yi ya zama hakanan. Sarkin <sup>6</sup> Barno shi na  
da dōki da kafō na zināria. <sup>7</sup> Dōkin nan ba shi haninia banza banza,  
sai rānan jumaa. Idan ya yi haninia, sai ka che hadari ne.  
<sup>8</sup> Aka-bōye shi chikin gida. <sup>9</sup> Sarkin kūa, shi na da dansa, ya <sup>10</sup> di-  
-nga baiwa mai-kiwō nasa kurdi da rīguna, dōmin shi fitō  
da dōkinsa, su je, shi gama da gōdīa <sup>11</sup> tasa. Kulum hakanan.  
<sup>12</sup> Ranan sai mai-kiwō dōki ya fitō da dōki, ya kāwō. Dan sarki  
kuma ya fitō da gōdīa tasa. Su-ka-tafi dāji. Su-ka-yi <sup>13</sup> bāye.  
<sup>14</sup> Sarki kūa yā <sup>15</sup> rigāyi, yā fadi. Kōwa <sup>16</sup> aka-gani dan dōkinga

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In the name of Allah the Compassionate, the Merciful, and may the peace of Allah be upon him, after whom there is no prophet. This is the history of the Hausa (nation). It has been familiar to every one from the time of their grandfathers and grandmothers, (and) is a thing which has been handed down from the malamai (learned men) and the elders. Any account other than this one is not authentic. If a questioner ask of you (saying) 'Where did the Hausa people have their origin?' Say (to him) 'Truly their origin was (from) the Barebari and Northerners'. And this is the account of how this came to pass. The king of Bornu had a horse with a golden horn. This horse did not neigh just at any time, but only on Fridays. If it neighed you would say it was a tornado. It was hidden away in a house. Now the king had a son. He (the son) continually gave him who looked after the horse money and robes in order that (he might persuade him) to bring his horse out, and they should come, and he should mate the horse with his mare. And it was always thus. (And) one day the man who was looking after the (king's) horse took (it) the horse out and brought it. The king's son too took his mare out. They went into the forest and the mare was covered. Now the king has (had) previously said that whoever was seen (with) a foal from this horse

[illegible]



gidansa, shi-na-yanka shi. Yau ana-nan, <sup>17</sup> ranan gōdīa ta haifu. Har dā ya girma. Ranan dōkin sarki ya yi hanīnia. Sai dan dōki ya amsa. Sai sarki ya che, 'Kō gidan wa aka-gani, ayanka shi, kar <sup>18</sup> akāwō shi gabāna.' Sai fādāwa su-<sup>19</sup>ka-wātsu chikin gari. Su-na-neman dan dōki. Sai su-ka-je gidan dan sarki, kamar dōkin sarki da kafō nasa na zīnāria. Sai fādāwa su-ka-che, 'Sarki yā che mu <sup>20</sup> tafō da kai.' Sai dan sarki ya dauki takōbi, ya sārē <sup>21</sup> mutun bīū, saura su-ka-<sup>22</sup>wātsē. Sai ya daura ma dan dōki sirdi, ya hau. Sarki ya che, <sup>23</sup> akāmō shi. Gari duka su-ka-hau dawāki, su-ka-bi shi. Ba su chika da shi ba. Yā <sup>24</sup> tafia tasa. Sar-ki kūa yā che kar <sup>25</sup> ahawa dōki nasa. Idan bā dōkinsa ba bābu dōkin da ke chikāwa da shi. Dan sarki ya tafi, ya sabka kasar <sup>26</sup> Daura. Ya gani yar sarkin Daura, ita ke da <sup>27</sup> garin, shi na wurinta. Sai ranan ta che <sup>28</sup> ta-na-sonsa aure. Shi kūa ya che shi-na-so nata. Sai su-ka-yi aure. Yar sarki ta yi chiki, ta haifu dā, namiji, ta <sup>29</sup> yāyē. Ta yi chiki kuma, ta haifu mache, Mafārin <sup>30</sup> fitar Hausawa

at his house, he would have his throat cut. Things remained at this, (and) one day the mare gave birth, (and nothing happened) till the colt grew up, (when) one day the king's horse neighed, then the young horse answered. And the king said, 'At whose ever house they see it let (that person) be killed (lit. be cut), and do not let him be brought before me.' Then the councillors scattered (to make search) in the town. They were searching for the young horse. And they came to the house of the king's son, and behold as it were the king's horse with its golden horn. Then the councillors said, 'The king has said we must come with you.' Then the king's son lifted his sword. He cut down two men, the remainder were scattered. Then he saddled up the young horse. He mounted. The king ordered he should be seized and brought (before him). The whole town mounted their horses (and) followed him. They did not come up with him. He has gone his way. The king, moreover, has given orders that his own horse is not to be mounted, and if not his horse, then there was not the horse to overtake him. The king's son (rode) went on and (eventually) dismounted in the country of Daura. He saw the daughter of the king of Daura, she possessed the town. He stayed with her. And one day she said she wanted him in marriage and he too said he loved her. So they married. The king's daughter became with child. She bore a child, a son. She weaned it. She was again with child (and) bore a girl. And that was the origin of the Hausa nation.



[illegible]

ke nan. Barebari da Daurāwa su ne kākaninsu. Ama wajan Musulumchi daga <sup>31</sup> Barnō ya fitō. Hausawa, da Barebari, da kōwane iri, duka nan yanma da wuri kāfurai ne. Saanan mālamai su-ka-che, wada alāmari ya zama. Akwai wani mutun, chāna Barnō, daga yāyan sarākunansu, sūnansa Dalāma. Da ya chi sarauta, ana-che masa Mainadināma. <sup>32</sup> Fasara tasa, wai sarki <sup>33</sup> maabōchin <sup>34</sup> rinjāya. Saada sarauta tasa ta wuche, watani sai ya a-ika manzo, zūa-ga halifa. Saanan kūa <sup>35</sup> Abūbakari-Sidiku, yarda(n) Ala shi tabata garēshi, shi ne halifa. Kā ga mafārin aikāwa tasa, chewa <sup>36</sup> wanchānanka mutun yā kashe, shi-na-jin lābārin Musulumchi tun bai chi sarauta ba. Kā ga sūnan manzo nasa, da ya aika, sū-nansa Gujālo. Sāilin da manzo ya zo, ya iskē halifa, batun yāki yā dauki hankalinsa, bai che ma manzo kōmi ba, sai ya che da shi zamna nan, saanan bai kōma tuna magana tasa, dōmin daukan hankalinsa da maganar yāki na <sup>37</sup> mazōwan tāwāye. Manzō ya za-mna chāna, har manzō ya mutu. Bāyan wata uku da kwānaki kadan saanan Halifa Abūbakari Sidiku shi kuma ya mutu. Bāyan watani sāilinda aka-aje <sup>38</sup> Umaru Ibunuhutābi. Shi ne Halifa bāyan Abūbakari

The Barebari and Daura people were their ancestors. But the Mohammedan religion, as far as that is concerned, from Bornu it came. Hausas and Barebari and whatever race (you can name) in the West were at first in early times pagans. Then the malamai (scribes) said that this is what happened. There was a certain man away there at Bornu from among the children of their royal house, his name (was) Dalama. When he came to the throne he was called Mainadinama, the meaning of that is, 'a chief more powerful than any other.' After he had reigned for some months then he sent a messenger to the Caliph. Now at this time Abubakari-Sidiku, the blessing of Allah be upon him, he was Caliph. You have seen the beginning of his being sent, referring back to that man (Mainadinama), was that he was hearing about Mohammedanism before he succeeded to the kingdom. Behold the name of his envoy whom he sent, his name was Gujalo. At the time when the envoy came he found the Caliph's attention occupied with a war. He said nothing to the envoy. All he said was, 'Remain here.' Then he did not again remember his words because his mind was so occupied with words of the war of the father of the twins. The messenger remained there till the messenger died. After three months and a few days then the Caliph Abubakari Sidiku he too died. After some months Umaru Ibunuhutabi was set up. He was the Caliph after Abubakari



بَكْتَن بَرَبَر، دَرَوَرَا لَسُو بِي كَلَكَنَسَر، اَمَا وَاوَجَر مَلَكَنَسَر  
دَعَبَر مَو بِيَعَتُوا لَوَا سَوَا دَبَر بَرَبَر، دَكُو وِنِي عَم دَكَنَسَر  
يَسَم دَوَرَا دَبَر بِيَو لَسَقَن مَلَكَنَسَر وَدَا لَمَر، يَكَمَا كَو  
وَنَقَنَسَر تَار بَر مَو دَغ يَا مَر سَر اَكَنَسَر لَسُو مَنَسَر دَلَام  
دِيَن لَسَر اَتَا اَمَا لَسَر مَنَسَر دَلَام بَلَام اَتَسَر وَا مَسَر كَم  
مَا بُو شَر نَجَا لَسَقَن لَسَر وَا مَسَر مَو بُو وَا مَسَر لَسَر  
يَك مَنَسَر دَو وَا خَلِيف سَقَن كَوَا بُو بَك مَصِد يُو مَنَسَر اَل  
لَشَبَت عَم مَش شِي بَر خَلِيف كَا مَقَا وَا يَك دَو اَتَسَر لَوَا  
وَا مَنَسَر مَنَسَر يَك مَش لَشَا وَا مَو وَا مَنَسَر مَنَسَر  
بِيَن لَسَر وَا مَنَسَر كَا مَقَا لَسُو مَنَسَر وَا مَنَسَر دِيَا يَك سَو  
مَنَسَر فَا لَسَا مَنَسَر مَنَسَر وَا مَنَسَر وَا يَك خَلِيف بِيَن  
يَك يَاد وَا مَنَسَر لَسَر مَنَسَر وَا مَنَسَر وَا مَنَسَر مَنَسَر  
دَش مَنَسَر مَنَسَر لَسَقَن بِيَك مَنَسَر مَنَسَر مَنَسَر وَا مَنَسَر  
دَو مَنَسَر مَنَسَر مَنَسَر يَك مَنَسَر وَا مَنَسَر وَا يَك مَنَسَر وَا يَك  
مَنَسَر مَنَسَر مَنَسَر وَا يَك مَنَسَر وَا يَك مَنَسَر وَا يَك مَنَسَر  
لَسَقَن خَلِيف اَبُو بَك مَصِد يُو شِي مَنَسَر يَك مَنَسَر وَا يَك  
لَسَا مَنَسَر اَكَا بِي عَم مَنَسَر خَلِيف شِي بِي خَلِيف مَنَسَر وَا يَك



Asidiku. Sai ya tuna alāmarin manzō da mutūa tasa. Saanan su-ka-yi shāwara su sauran <sup>39</sup> sahabai. Su-ka-gama kai bisa aaika, zūa Barnō manzō. Aka-aiki Umaruasi, da takardū na Alkorani. Aka-che rubūtun Abdulāhi dan Umoru halifa, da rawanī, da takōbī, da <sup>40</sup> kasausawa, da <sup>41</sup> garkūa, da <sup>42</sup> fūlar sarauta, da tarkache ma-suyawa, da akushī. Dukanta keauta ne, daga halifa, zūa Maina-dināma. Sāilin da manzō ya kusa, sai ya aika garēsu, wanda <sup>43</sup> kāsanashe su lābārin zūansa. Sarkin Barnō, da mutāne(n)sa, su-ka-hau dawāki, su-ka-gamū da shī nīsa. Sāilin da ya shiga gari-nsa sai ya nada masa rawanī, ya <sup>44</sup> sābunta sarauta tasa, ya sa masa sūna, Sarkin Barno, ya ba shi dukan abinda aka-che shi ba shi, dōmin kyeauta wanan da aka-aiko da ita garēshi. Ya zamna garēsu. Shi-na-sanashe su adinin Ala, da sunnō-ni manzō nasa, tsīra da aminchin Ala, shi tabala garēsu. Sun kashe, su-na-girmama shi, <sup>45</sup> matukan ban girma, su-na-neman albarka da sauran kalāchi nasa, da abinchinsa, da wurin aje.

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Asidiku. Then he called to mind the report of the envoy and his death. Then they held a consultation, they his friends who remained. They joined their heads about the question of sending an envoy to Bornu. Umaruasi was sent with manuscripts of the Koran. It was said the writing of Abdulahi the son of Umoru the Caliph, and turbans and a sword and spears and shields and the kingly fez and such things and plates; all these presents from the Caliph to Mainadinama. When the envoy drew near he sent to them one to acquaint them of the news of his coming. The king of Bornu and his men mounted their horses and met him afar off. When he (the envoy) entered his town, then he bound the turban on him, he was established in his right to the kingdom, he was given the name of the king of Bornu, he (the king) gave him everything he was told to give him, because of the presents which he (the envoy) had been sent with for him. He lived among them. He was instructing them (the people of Bornu) in the creed of Allah and the names of His messengers, may the salvation and trust of Allah be assured to them. They continued to honour him, to the extreme that honour could be carried. They sought a blessing (by eating) the remains of his meals and his food and from the spot (he) set

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kafāfu nasa. Sāshensu su-na-neman albarka da fiātachen mājina tasa da miawunsa. Su-na-hawan <sup>46</sup> shigifū, dōmin ganinsa. Su-na-neman alberka kuma da shāfan tufāfi nasa, da tākalminsa, da bālala tasa, har aka-che, su-na-neman albarka da daba tasa, da sauran harāwa tasa, da tōrōso nata. Ya rubūta masu takardū kuma, da rubū-tun hannu nasa, mai-alberka. Ya zamna bisa hakanan matukan zāmani, har aka-che garēshi, wadansu mazōwan kasa su-na bāyanka, su-na-sō Musulumchi indaa sun gane ka, daa sun bi ka. Bai gaskata ba, sai ya aiki mai-tōnō bōyē, ba asan sūnansa ba. Ya tafi, ya yi yāwō chikin kasan Hausa. Ya tōnē ya ji su-na-yabo Musulumchi, su-na-sō nasa. Ya kōmō, ya baiwa Umaru Ibunua-si lābāri. Umaru Ibunuasi ya gaia ma mutānensa, ya che su tafi. Su-ka-yarda. Saanan ya yi shiri. Ya aiki Abdulkarimu-Mukaila zūa Kanō. Kwatamchin mutun dari uku, Lārabāwa, su-ka-bi shi. Sāilin da Abdulkarimu ya kusa da su, sai ya aiki wanda ke-gaia masu. Ya zō, ya che, 'Gaia masu manzō na manzō yā zō.'

his feet. Half of them were seeking blessing from the mucus from his nose and his spittle (by rubbing it on their persons). They were climbing the roofs in order to see him. They also sought blessing by touching his robes and his slippers and his whip, until it was even said they looked for a blessing from his beasts, and the remains of their fodder and their dung. Now he wrote manuscripts for them in the writing of his own hand, the blessed one. He lived amid such works up to the very end of (his) sojourn (and this went on) till he was informed that, 'Other owners of (another) land are behind you (and) are wishing for the Mohammedan religion, should they see you they would follow you.' He did not give (this report) credence until he had sent one to spy out (the land), his name is unknown. He (the spy) went and travelled over Hausa-land. He made secret inquiries, he heard they were praising the Mohammedan faith and that they wished for it. He returned and gave Umaru Ibunuasi the news. Umaru Ibunuasi told his people. He said they must go (and preach the Mohammedan religion). They agreed. Then he made preparations. He sent Abdulkarimu-Mukaila to Kano. About 300 men, Arabs, followed him. When Abdulkarimu was near to them (the people of Kano) then he sent one to inform them. He (the messenger) came and said, 'Tell them the envoy of the envoy has come.'



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Sāilin da ya zō masu ya gaia masu abinda aka-aiko shi da shi. Su-ka-gaskata shi, su-ka-karbi abinda ya zō da shi. Sāilin Kanō tā kashe alkaria che, ama bābu birni, sūnan <sup>47</sup> mutānen Kanō, Muhamadu-da-Jākara, sāilin da Abdulkarīmu ya sabka garēsu. Ya rubūta masu litāfi da rubūtun hannu nasa, mai-albarka, dōmin bai zō musu da litāfi ba, daga wajen Umaru Ibunu(l)asi. Dōmin hakanan alāmari yā kashe, dukan wanda ke sō shi iya rubūtu mai-chau, sai shi tafi zūa Barnō, shi zamna chāna, saanan shi kōmō. Ama Abdulkarīmu yā kashe shi-na-sanashе su sharaa Ala, da hukumchin sharaa, har su-ka-tanbaye shi abūbua da ba su kasan Lārabāwa. Bai san jawābin da zaa shi gaia masu ba. Sai ya che da su, su bari har shi kōmo. Akwai daga abinda su-ka-tanbaye shi, tunkū da yanyāwa, da gafia, da būdāri, da tsāra, da waninsa. Ya zamna garesu watani, kōwache rāna shi-na-sanache su Alkorani da Hadisai, masu-chau, har aka-che da shi, ' Akwai wata alkaria kusa da alkaria nan, ana-che mata Kāshina,

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When he came to them he told them what (message) he had been sent with. They believed him, they received the thing which he had brought. Now at this time Kano was an unenclosed town but not a walled town, the name of the men (man) at Kano (was) Muhamadu Dajakara at the time when Abdulkarimu alighted amongst them. He (Abdulkarimu) wrote them books in the writing of his own hand, the blessed one, because he had not come to them bringing books from Umaru Ibunu(l)asi. And thus it has come to be reported that every one who wished to be able to write well let him set out towards Bornu and remain there (till he had learned to write) and then return (home). But Abdulkarimu continued to instruct them the laws of Allah and the commands of the law until they made inquiries about things which were not (to be found) in Arabia. He did not know what answer to give them. Then he said to them to leave the matter open till he returned (to Arabia). Among the things they were asking about were panthers, and civet-cats, and rats, and servals, and tiger cats, and such like (whether clean or unclean). He lived with them (many) months (and) every day instructed them well in the Koran and the Traditions, till at length he was informed, ' There is another town near this town, it is called Katsina,

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indaa sun gane ka, mutānen <sup>48</sup> garin, daa sun bāda gaskīa garēka da wanda ya aikō ka. Sāilin da ya ji hakanan, sai ya yi shiri, ya tafi da kansa, zūa garēta. Sāilin da su-ka-ji lābāri zūansa, sai su-ka-gamu da shi nīsa. Sāilin da ya sabka garēsu, ya sanashe su abinda ya sanashe su, ya fōri wanda ke rubūta musu litāfi. Aka-che, chewa shia, bai rubūta musu Alkorāni ba da hannu nasa, dōmin hakanan ne, mutānen Kanō sun san Alkorāni, sun fi mutānen Kāshina har yau. Saanan bāyan kārēwa tasa daga alamarin Kāshina, sai ya kōma zūa Kanō, ya zamna kadan. Saanan, sāilin da ya yi nufi kōmāwa zūa Barnō, ya che da su, 'Da sannu naa kōmō garēku da jawābai abinda ku ka tanbaye ni garēta.' Saanan ya tashi, ya tafi. Ama dayawa chikin mutānensa ba  
su bi shi ba,
sai kadan su-ka-bi shi chikinsu. Saura su ka zamna, su-na abin girmamāwa chikin Kanō. Danginsu sun kashe mabayana sananu chikin Kanō har yau, har mutāne su-ka-che masu sharifai, aa ba sharifai ba ne su dai Lārabāwa ne. Hakikan Abdulkarīmu yā sainya alkāli chikin Kanō, da shugaban sala, da mai-yanka, da wanda ke sanada yāra,

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should the people of the town see you they would believe you and him who sent you.' When he heard (them speak) thus, then he made ready. He set out himself to go to it (the town). When they got news of his coming, then they met with him afar off. When he alighted among them he taught them about what (he had come) to instruct them in. He instructed one who was to write books for them. It was said, speaking of him, he did not write the Koran with his own hand, and because of this the Kano people surpass the Katsina in their knowledge of the Koran till to-day. Then, after the completion of his work at Katsina, he went back, going to Kano, (and) remained there a short time. Then when he thought of returning to go to Bornu he said to them, 'Shortly I shall return to you with the answer to what you were asking about.' Then he rose up and went away. But many among his people did not follow him, only a few among them followed him. The rest remained and continued to perform great deeds in Kano. Their descendants are found (and) known in Kano until to-day, till people called them seraphs, but surely they were not seraphs, they were just Arabs. Of a truth Abdulkarimu has set up a judge in Kano, and one to lead in prayers, and one to slaughter (live stock), and one who was to instruct the youths

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مُتَابِعٌ

Alkorāni, da mai-kiran salla. Ya halalta masu abinda Ala ya halalta, ya hana masu abinda Ala ya hana. Sāilin da ya kōma zūa ga Umaru Ibunula-si, ya ba shi lābāri da abinda su-ka-tanbaye shi. Sai Umaru Ibunula-si ya yi kurum, har ya kōma zūa ga halīfa, saanan ya aikō da jawā-binta, bāyan wata shida. Ya halalta masu sāshenta, ya hane su sāshe. Ama Abdulkarimu bai kōma zūa Barnō ba, bāyan kōmāwa tasa zūa garinsu, kō zūa Kanō. Hakanan Umaru Ibunulasi, ama yā yi sarautar Masar, bāyan kōmāwa tasa gida. Ama sauran garūrūa, su-na-zūa, sāshe zūa Kanō dōmin sanin adīni, sāshe kūa zūa Kāshina, har adīni ya chika kasan Hausa dukanta. Sai kasan <sup>49</sup> Kabi, chewa su, sun ki Musulumchi, su-ka-tabata bisa Kāfirchinsu. Su-ka-tabata chikinsa. Sarākunansu sun kashe, sūnansu, Barbarma, Argōji, Tabāriu, Zartai, Gōbari, Dadafāni, Katāmi, Bardo, Kudamdam Shari'a, Bādōji, Karfu, Darka, Gunba, Katatar, Tāmu. Wadanan dukansu sun ki Musulumchi bāyan shiga tasa kasan

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in the Koran, and one to call (them) to prayer. He made lawful for them that which Allah had made lawful, and forbade that which Allah had forbidden. When he returned to go to Umaru Ibunulasi he gave him an account of what they had asked him about. And Umaru Ibunulasi was silent (on the subject) till he returned to go to the Caliph and then he sent an answer to it (the question) after six months had elapsed. He made lawful for them half of it, half he made unlawful. But Abdulkarimu did not return to Bornu after his return to their (his, Abdulkarimu's) town or to Kano. Thus (also) Umaru Ibunulasi, but he ruled over Egypt after his return home. Now the remainder of the towns were coming in, half of them to Kano in order to know about the (new) religion, and half also to Katsina, until the creed filled all Hausa-land. Now the Kibi country, speaking of them, they refused (to adopt) the Mohammedan religion, they continued in their paganism. They persisted in it. Their kings, (these) were their names, Barbarma, Argoji, Tabariu, Zartai, Gobari, Dadafani, Katami, Bardo, Kudamdam, Sharia, Badoji, Karfu, Darka, Gunba, Katatar, Tamu. All these refused the Mohammedan creed after his advent into the land



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Hausa. Saanan sāilin da Zaidu ya chi sarauta, sai ya musulumta da wadanda ke tāre da shi, kasan Kabi ta musulumta, zūa wakatin Bata-Musa; wadanan su ne sarākai Kabi chikin Musulumchi. Fārinsu, Zaidu, Muhamadu, Namakāta, Sulaimāna, Hisrikōma, Abdulāhi, Dunbāki, Alia, Usmānu, Chisgari, Barbarmanaba, Muwāshi, Muhamadu-Karfi, Bata-Musa. Bāyansu Fūmu ya yi sarauta. Ya juya Musulumchi da Kāfurchi. Wadanan su ne wadanda su-ka-kāfurta. Fārinsu, Fūmu, Kautai, Gunba, Sakana-Murtāmu, Kanta, Rātaini, Gaiwa, Gado, Māsu, Chidagora, Gabangari, Maikebe, Marshākoki, Lazimu, Māshirāna, Makata. Wadanan su ne dukansu sun tabata chikin Kāfurchi. Sāilin da Kanta ya chi sarauta, ya sābunta Musulumchi, ya tanbayi mālamai abinda ke chikin litāfi. Ya tsaida adini chikin zāmaninsa da wada-nda ke bie da shi, har kasan Kabi duka ta musulumta. Wanan shi ne sū-nansu. Kantāhu, Gōfe, Dauda, Hamidu, Sulaimāna, Mālu, Ishāka, Muhamadu-Nashāwi, Amuru, Muhamadu-Kābe, Kantanabaiwa, Muhomadu-Shifāya, Hāmidu. Wadanan dukansu sun tabata chikin Musulumchi.

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of the Hausas. Then at the time when Zaidu came to the throne [then] he became a Mohammedan and those who were with him. The Kabi country became Mohammedan up to the time of Bata-Musa. These were the kings of Kabi under the Mohammedan régime. The first of them was Zaidu, (then) Muhamadu, Namakata, Sulaimana, Hisrikoma, Abdulahi, Dunbaki, Alia, Usmanu, Chisgari, Barbarmanaba, Muwashi, Muhamadu-Karfi, Bata-Musa. After them Fumu ruled. He turned Mohammedanism into paganism. These were they who became pagans. The first of them (was) Fumu, (then) Kautai, Gunba, Sakana-Murtamu, Kanta, Rataini, Gaiwa, Gado, Masu, Chi-da-gora, Gaban-gari, Maikebe, Marshakoki, Lazimu, Mashirana, Makata. These were they who all continued in paganism. At the time when Kanta ruled he revived the Mohammedan religion (and) inquired of the learned men the contents of (their) books. He established the faith in his time and in that of them who followed him, till the whole of the Kabi country became Mohammedan. These were their names, Kantahu, Gofe, Dauda, Hamidu, Sulaimana, Malu, Ishaka, Muhamadu-Nashawi, Amuru, Muhamadu-Kabe, Kantanabaiwa, Muhamadu-Shifaya, Hamidu. All these continued in the Mohammedan faith.

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Sāilin da Barbarma ya yi sarauta, ya musāya Musulumchi, ya zama Kā-furchi. Kāfurchi ya tabata zūa wakatin Hūdu. Shi ne wananda Usmānu dan Fōdio ya yi yāki da shi. Ya kōre shi, har ya kashe shi kusa da Kebi. Buhāri dan Abdu-Salāmi, shi ya kashe shi. Shi ne sarkin Jega. Danginsu su ne sarākaita zūa yau. Yā kāre. Ama chikin Kanō adīni ya tabata bāyan kōmāwa tasa, shi Abdulkarimu, adīni ya dinga dadūa kulum, da girma da daukaka. Ya tabata bisa hakanan shekaru dayawa, zūa wakatin <sup>50</sup> Mainamugabadi. Shi ne wanda ya juya abinda Abdulkarimu ya aje. Ya walakanta suna, ya daukaka sarauta, ya walakanta Musulumchi, ya girmama gumakai, ya yi girman kai, ya yi shishigi. Māsu-waazu su-ka-yi masa waazu, bai anpāne shi ba waazunsu sai ya dada girman kai. Shi-na-<sup>51</sup>alfahari. Ya tabata bisa hakanan har ya mutu. Dan uwan-nsa Kunbāri ya zamna mazamninsa, ya bi tafarkinsa. Ya tabata ga wanan har wakatin Runfa. Shi kuma ya dada Kāfurchi da shishigi. Shi ne wanda ya aure būdrūa alif. Ya yi fōrō da yin afi da turbīa gaba garēshi, saan gaisua. Ya che,

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When Barbarma became king he changed the Mohammedan religion (and) became a pagan. Paganism lasted up to the time of Hudu. He was the one Usmanu the son of Fodio made war against. He drove him out (and pursued him) till he slew him near to Kebi. Buhari the son of Abdu-Salimi, he it was who slew him. He was the king of Jega. His family are its kings till to-day. It is finished. But as for Kano in (it) the faith continued after his, Abdulkarimu's, return (home). The faith continued to increase always with force and power. And it lasted on such footing for many years until the time of Mainamugabadi. It was he who changed the order of things Abdulkarimu had set up. He set at naught the law (of Mahomed), he made the kingship all powerful, he disregarded the Mohammedan faith, he exalted fetish worship, and was arrogant. He surpassed (all his predecessors in evil). Instructors endeavoured to instruct him, but their admonitions were of no avail against him, but he increased in pride. He was vainglorious. He continued thus till he died. His brother Kunbari reigned in his stead and followed in his ways. He too continued in this (evil) till the time of Kunfa. He also spread paganism and evildoing. It was he who married 1,000 maidens. He instructed (people) to prostrate themselves and put earth on their heads before saluting him. He said,

لَا يَلْعَنُ بَرٍّ مِمَّنْ يَمُوتُ بِسَلَامٍ مُسَلِّمًا يَدَمُ كَا  
جَزَتْ كَا جَزَتْ يَتَبَتَا دَوَاقِمْ هُجْرَ شَيْئًا وَمَنْ عَمَّتْ  
دَمُجْرُ دَمُ يِي يِيَا كَدَشَ يَكْرُ مَشَقَرِ يَكْشِش  
كَلَرِ يَكَبَتِ بَعْدَ مَقْبَعِ السَّامِ شَيْ يَكْشِش شَيْئًا  
لَمْ يَكُنْ جَزَتْ دَمُ فَنَسَلِ سَوْبِي لَمْ يَكُنْ دَوَاقِمْ يِيَا كَارِ  
أَمَّا لِكُرْ كُنُو أَلَمْ يَمُوتْ بَلَقَمُ كُجْرَ مَوَاقِمْ شَيْ  
عَبْدُ الْكَرِيمِ أَلَمْ يَمُوتْ دَمُ دَوَاقِمْ كَلَمْ دَمُ مَادَ دَوَاقِمْ  
يَتَبَتَا يَمُوتْ كُنْ شَيْئًا كَرِ يَمُوتْ دَوَاقِمْ مَيْمَنُ مَقْبَعِ  
شَيْئًا دَمُ يَجُورُ أَيْدِ عِبْدِ الْكَرِيمِ يِيَا كُنْ يَوَاقِمْ  
نَسْرُ يَمُوتْ كَلَمْ لَمْ يَمُوتْ يَوَاقِمْ كُنْ مَسْلُحَتَا يَمُوتْ مَم  
مُحَلِّكُ يَمُوتْ مَمُوتْ يَمُوتْ شَيْئًا مَلَا سَوَاقِمْ لَمْ  
يَمُوتْ عَمُوتْ بَعْدَ مَقْبَعِ شَيْئًا وَعَمُوتْ لَمْ يَمُوتْ دَمُ  
مَنْكِي شَيْئًا الْخَيْرُ يَتَبَتَا يَمُوتْ كُنْ مَمُوتْ دَمُ  
نَسْرُ كُنْ بَارِ يَمُوتْ مَمُوتْ مَمُوتْ يَمُوتْ مَمُوتْ  
يَتَبَتَا عَمُوتْ مَمُوتْ دَوَاقِمْ رَفَقَ شَيْئًا يَمُوتْ دَمُ كَا جَزَتْ  
دَمُ شَيْئًا شَيْئًا وَمَنْ يَمُوتْ دَوَاقِمْ يَمُوتْ دَمُ  
يَمُوتْ آفَ دَمُ يَمُوتْ مَمُوتْ مَمُوتْ لَمْ يَمُوتْ يَمُوتْ



kar akirāyī wanda sūnansa yā katarta da sūnan  
 uwāyensa sai da <sup>52</sup>alkunia. Ya bāta adīni dukansa, ya sai da  
 yāya, ya ginan gidan sarauta, wanan da sarākai Kanō ke shiga  
 har yau. Ya aikata abinda ya sō. Hakanan mutānen kasan Kanō  
 dukansu, sai dai daia chewa su, su-na-rikō <sup>53</sup> suna,  
 bābu girma garēsu, <sup>54</sup> fa che mutānen kasan Kanō ba su  
 san dafūan gīa ba, sai kadan chikinsu, mutānen kauye.  
 Hakanan ba su chin mushe. Su-na-<sup>55</sup>kāchia mātansu, su-na-  
 -rufe kānunsu da lulubi. Ba su wani aiki sai wanan. Su-ka-  
 -tabata bisa hakanan har aka-sāmu mālamai chikin Kanō, mai-gudu-  
 -ndūnia, mai-tsōrō Ala. Sūnansa Muhamadu-Zāri. Ya tsaya  
 da waazu, Runfa bai ji ba kōwanin abinda ya ke yi masu waazu  
 da shi. Sai su-ka-yi dabāra chikin kashinsa, har su-ka-kashe shi  
 da dare, kashin <sup>56</sup> gila, chikin tafarkin masalāchi, ya kwana <sup>57</sup> yankake,  
 yā <sup>58</sup> sashe, har gari ya wāye. Aka-bisna shi wakatin luha.  
 Kushewa tasa <sup>59</sup> sananīa che chikin Kanō. Ana-zīāra tata

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let not him whose name happened to be the same as that of his parents be called so, but (let him be called) by some sobriquet. He completely destroyed the creed, he sold free men, he built a palace, the one which the kings of Kano enter to-day. He did what he wished. And it was so with all the people of Kano except a very few, speaking of them, they kept to the Mohammedan faith, they were not powerful, only the Kano people did not know how to make beer, except a few among them, men in outlying villages. Thus they did not eat any animal that had died a natural death. They removed the clitoris of their women, they covered their heads with a veil. They did nothing else but this. They continued in such (conduct) until learned men were found in Kano, who had renounced the world, who feared Allah. (Of these learned men one) his name was Muhamadu-Zari. He stood up and preached. Rumfa paid no heed to whatever admonitions he admonished them. But they planned to kill him, till at last they did kill him in the night by slaying him from behind, in the road to the mosque, and he lay (there) murdered, cast aside, till dawn. He was buried about eight in the morning. His grave is known in Kano, it is visited



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ana-tsarō nata, ana-che da shi <sup>60</sup> mai-kalgō, ana-neman albarka da ādua garēshi. Saanan Abdulāhi-Sako ya tsaya bāyansa. Shi-na-waazu, ba su ji ba garēshi, sai walākantatu, ama mainya mainya ba su ji ba. Sai su-ka-ba shi tsōrō, har ya fita, ya gudu, zūa kauye, dōmin shi yi ma mutānen kauye waazu. Saanda sarki ya aiki wanda ke kāmō shi. Su-ka-kāmō shi, su-ka-dinga bugunsa, har su-ka-kāwō shi. Shi-na maras lāfia. Ya mutu bāyan kwānaki kadan. Kushewa tasa sananīa che bāyan <sup>61</sup> gwoboron dūtsi, ama ba aīāra tasa, ba atsarō nasa. Kāfurchi ya tabata hakanan har wakatin Muhamadu-Alwali. Shi ne wanan <sup>62</sup> Usmānu dan Fōdio ya yi yāki da shi, bāyan zamansa chikin sarauta shekara gōma sha bakwoi. Ya fita shi da mutānensa, ya gudu, zūa <sup>63</sup> sāsan dāma. Wani bai san wurin da ya  
zamna ba
har yau, aka-che Barnabarna, aka-che ba nan ba. Mālami su-ka-che tun zuan Abdulkarīmu, har zūa zāmani Usmānu dan Fōdio, sarakī sabain da shida. Kushewansu dukansu tā tabata chikin birnin Kanō, bīu, Bāwa da Muhamadu-Alwali, ama chikin Kāshina. Adīni ya tabata bāyan

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and watched over, he was called 'the Kalgo man', blessings are sought by prayers being made for him. Then Abdulahi-Sako stood up (to proclaim the creed) after him. He was admonishing them but they paid no heed to him, except some people of no importance, but those in authority did not hear. And they frightened him so that he fled to the outlying towns in order to instruct the people of the lesser towns. Then the king sent one to seize him. They seized him, and continually flogged him till he was brought before (the king). He was (by this time) ill and died after a few days. His grave is known, (it lies) behind the rock (known as) 'the single rock', but it is not visited or watched over. And so it came to pass that paganism existed till the time of Muhamadu-Alwali. It was he Usmanu, the son of Fodio, made war on, after he had ruled in the kingdom for seventeen years. He (Usmanu-dan-Fodio) drove him out and his men, he fled in the direction of the country on the right and none know where he settled till this day, (some) say Barnabarna (some) say it was not there. The learned men said that from the coming of Abdulkarimu till the coming of Usmanu, the son of Fodio, there were seventy-six kings. All their graves have remained in the town of Kano, but two of them, that of Bawa and Muhamadu-Alwali, are in Katsina. The creed continued after

أَنَا طَرُوقَتْ أَمَّا بَشَرٌ مَيْكَلُو أَمَّا بَشَرٌ أَلْبَرَك دَعْدَع  
عَمْرُ مَشَس سَعْمَنْ عَمْرُ أَلْبَرَك سَكُو يَطَنْ مَا يَنْشَس شَنْدَاوَعْدُ  
بَلَّحِبَّ عَمْرُ مَشَس لَسَرْوَا لَأَكْتَشَتُو أَمَّا مَشَس مَشَس مَلَّحِبَّ  
لَسَرْوَا سَكَبَا شَس طُورُ حَمْرُ يَحْتَا يَفَك دَرْوَحُو يِي دَرْوَقَسْ  
لَشَيْمَحْتَا بَشَرُ حَمْرُ يِي عَدَّ سَعْمَنْ سَرْوَا يَدَا يَك وَنَعْدَا  
مُوشَس سَكَا مَوْشَس سَكَا مَعْ يَكْتَشَس مَشَس سَكَاوَر  
شَس شَنْدَاوَعْدُ سَلَاوِي يَمَتْ يَدَا يَمِنْ كَوَا نَكَم كَمَنْ كَشَاوَا  
قَتَس لَسَنْيَا بَشَرُ يَدَا يَمِنْ عَمْرُ دَرْوَقَا أَمَّا يَدَا أَرْوَا مَشَس مَلَّحِبَّ  
أَطَرْوَقَس كَا بَشَرُ مَشَس يَحْتَا يَكْتَشَس مَشَس مَشَس مَشَس مَشَس مَشَس  
لَشَيْمَنْ لَمَشَس عَمْرُ عَمْرُ دَرْوَقَا يَمِنْ يَدَا يَمِنْ شَس يَدَا يَمِنْ  
دَرْوَقَس لَمَشَس لَمَشَس لَمَشَس لَمَشَس لَمَشَس لَمَشَس لَمَشَس لَمَشَس  
دَرْوَقَس لَمَشَس لَمَشَس لَمَشَس لَمَشَس لَمَشَس لَمَشَس لَمَشَس لَمَشَس  
حَمْرُ يَحْتَا يَمِنْ مَشَس مَشَس مَشَس مَشَس مَشَس مَشَس مَشَس مَشَس  
عَمْرُ أَلْبَرَك مَشَس حَمْرُ دَرْوَقَا مَشَس عَمْرُ دَرْوَقَا مَشَس لَمَشَس  
لَمَشَس لَمَشَس لَمَشَس لَمَشَس لَمَشَس لَمَشَس لَمَشَس لَمَشَس  
مَشَس مَشَس مَشَس مَشَس مَشَس مَشَس مَشَس مَشَس  
مَشَس مَشَس مَشَس مَشَس مَشَس مَشَس مَشَس مَشَس



kōmāwan Abdulkarīmu. Adīni ya dinga dadawa kulum, ya tabata da girma. Mutānin <sup>64</sup>Gōbir su-ka-dinga zūa Kāshina, su-na-karban adīni garēsu, da gaskīa, da kōkari. Su-ka-shiga chikinsa bāki dai. Adīni ya tabata garēsu kuma, tamkar da ya tabata chikin Kāshina. Ama Musulumchi ya tabata chikin Kāshina; hakanan zūa wakatin Agarga. Shi ne farkō wanda ya juya abinda Abdulkarīmu ya aje chikin Kāshina. Māsu-waazu su-ka-yi masa waazu. Bai ji ba. Ya tabata ga Kā-furchinsa har ya mutu. Kaura ya yi sarauta, da dansa, ya bi hainyar ubansa. Kāfurchi ya tabata har zāmanin Wāri-mai-kworīa. Shi ne wanda ya yi shishigi, ya yi girman kai, girman kai baba. Ya auri budrūa alif. Ya <sup>65</sup>kinkumu chikin barna, bai bari ba. Shi-na-neman māgani dōmin shi <sup>66</sup>dawama chikin dūniya, kar shi mutu, har wani <sup>67</sup>bōka ya rū-de shi, wai ba shi mutua harabadi. Wanchananka mai-māgani ya aikata masa abinda ya aikata daga māgani.

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the return of Abdulkarimu. The faith continued to grow always and took firm hold. Men from Gobir continued to come to Katsina and were adopting the Mohammedan faith with (in all) truth and earnestness, they embraced it, all together. The faith took hold among them also as it had taken hold in Katsina. And so it was until the time of Agarga. He was the first who changed the state of things that Abdulkarimu had established in Katsina. Instructors (strove) to admonish him. He heard not. He remained in his heathenism till he died. Kaura ruled the kingdom, and (then) his son; he followed the path his father had taken. Paganism continued till the time of Wari-mai-kworīa. It was he who did evil and was most arrogant. He married 1,000 maidens. He embraced evil (and) did not cease. He sought for (a) medicine in order that he might go on living in the world and not die, till (at last) a certain wizard deceived him, saying he would never die. That doctor did for him what he did from (his knowledge of) medicines.

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Sarkin nan ya ba shi dūkīa dayawa, aka-che bāwa dari, kuyenga dari, da dōki dari, da kōre dari, da sānia dari, mache da bajinin sānia dari, da rāgō alif, da akwia alif. Ya ba shi tufāfi wadanda ba su <sup>68</sup>kidāyuwa dōmin yawa, da wanin wanan, Ala shi ne masani. Chikin zāmaninsa ne  
aka-sāmu

mālamī bīu chikin Kāshina, māsū-gudu dūnia, māsū-tsōrō Ala. Sū-nan guda Muhamadu-Ibnumusina, sūnan guda kūa, Muhamadu-Dunmurna. Kōwane daia chikinsu ya yi waazu, waazu mai-shiga chikin zuchīa, bai [bai] ji ba. Sai su-ka ba shi tsōrō dōmin su bar waazu. Ba su bari ba. Sarākai kūa, ba su ji ba, har mālamai nan su-ka-mutu. Chikin Kāshina  
kushewa

tasa sananīa che har yau, wurin yārō da baba ana-zīyāri tasa, ana-kīwo, ana-neman albarka da adua garēsu. Ama Wari-mai-kworīa, chewa shia, ya zamna shekara tokwas bāyan an-yi masa māganin, kar shi mutu. Ya mutu chikin shekara ta tara. Sāilin da ya mutu gardaman sarauta ta a-bko tsakānin yan sarākai. Sāshe su-ka-kashe sāshe, har aka-kashe kamar mutun alif chikin birnin Kāshina, tsakānin dā da bāwa. Saanan kanin Wāri ya chi sarauta, bāyan ya kashe dan Wāri.

This king gave him much wealth, it was said one hundred slaves, one hundred female slaves, a hundred horses, a hundred black tobes, and a hundred cattle, cows and bulls a hundred, and a thousand rams, and a thousand goats. He gave him robes which could not be counted by reason of their number, and things of this description, Allah he know (what all). In his reign two learned men made their appearance in Katsina, men who renounced the world (and) who feared Allah. The name of one was Muhamadu Ibnumusina, the name of the other also was Muhamadu Dunmurna. Each one among them gave instruction, (such) instruction as enters into the heart. He did not hear them. Then they made them afraid in order to dissuade them from preaching. They did not desist. The kings also did not pay any attention till these learned men died. In Katsina their graves are known till to-day, where young and old visit and guard, and at which blessings are sought by prayers for them. Now Wari-mai-kworīa, speaking of him, he lived eight years after he had had the medicine made for him to prevent his dying. He died the ninth year after (taking) it. When he died a quarrel about the kingdom arose among the king's sons. Half were slaying the other half until about 1,000 men were killed in the town of Katsina among both free men and slaves. Then the younger brother of Wari ruled after slaying the son of Wari.



[illegible]

Shi kuma ya tabata bisa Kāfurchinsa. Kāfurchi ya tabata chikin Kāshina har wakatin Bāwa-Dungaimāwa. Shi ne wanda Usmānu dan Fōdio ya fita daga Kāshina, shīa da mutāninsa su ka nufi <sup>69</sup> Marādi, su-ka-zamna chāna har yau. Danginsa sun kashe, su-na-yāki da dangin Usmānu dan Fōdio har yau. Ama Gōbir su-ka-tāru, su-ka-tabata bisa adini, su-ka-tabata chikinsa har wakatin Bābari. Shi ne fārin wanda ya musāya suna, ta zama <sup>70</sup> bida, ya daukaka ginin Kāfurchi, ya yi girman kai. Māsu-waazu su-ka-yi masa waazu, bai karba ba, sai ya tabata bisa Kāfurchinsa har ya mutu. Bāchira ya chi sarauta, ya aikata kaman aikinsa, sai ya dada barna da batarwa, kunfan Kāfurchi ya daukaka chikin kasar Gōbir, sarā-kanta su-ka-yi girman kai, su-ka-sai da dīa, su-ka-aikata abinda su-ka-sō, har alāmari ya zama, kōwane sarki ya chi sarauta, sai shi auri budrūa dari. Sai su dai ba su san dafuan gīa ba, sai kadan chikinsu. Ba su chin musai, ama sāilin da zaa gaisua su-na-zuba kasa ga kainsu, su-na-bauta ma tūru, māsu-rikō

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He again continued in heathenism. (And) heathenism continued in Katsina till the reign of Bawa-Dungaimawa. It was he Usmanu, the son of Fodio, drove out of Katsina, he and his men, they went to Maradi, they settled there until to-day. His descendants continue to make war on the descendants of Usmanu, the son of Fodio, till to-day. But the (men of) Gobir assembled together and continued in the faith and dwelt in it till the reign of Babari. He was the first who changed the true faith, it became lax, he exalted (and) set up paganism (and) was arrogant. The preachers (of the faith) preached to him but he would not receive (their instructions), but persisted in his heathenism till he died. Bachira ruled over the kingdom, he did what his predecessor had done, he added to the evil he had done, and the harm, the foam from the wave of heathenism rose in the land of Gobir, its kings were proud. They sold free men, they acted as they wished until report had it that every king that ruled married one hundred maidens. But (the only redeeming point was) they did not know how to make beer, except a few among them, (and) they did not eat animals that had died a natural death, but when they greeted (their kings) they poured earth over their heads, they served idols. (Some) who cleaved to the faith

شَيْكُمْ يَتَّبِعُ بِسَرِّكَ أَجْرُ قُنُسٍ كَأَجْرِ قِيَّتٍ تَكُنْ  
 كَأَشْرَحَرٍ وَفَتْرٍ قَدِ ارْتَفَعُوا شَيْبًا وَنَدَّ عُمَلَانُ  
 دَفُوحٍ نَحْنُ يَحْيَى دَعَا كَأَشْرَحَرٍ شَيْبًا وَنَدَّ قُنُسٍ لَكُنْ قَدِ ارْتَفَعُوا  
 لَكُنْ قَدِ ارْتَفَعُوا دَفُوحٍ دَفُوحٍ لَكُنْ قَدِ ارْتَفَعُوا لَكُنْ قَدِ ارْتَفَعُوا  
 عُمَلَانُ دَفُوحٍ نَحْنُ يَحْيَى دَعَا كَأَشْرَحَرٍ لَكُنْ قَدِ ارْتَفَعُوا  
 بِسَرِّكَ مِيرَ لَكُنْ قَدِ ارْتَفَعُوا شَيْبًا وَنَدَّ قُنُسٍ لَكُنْ قَدِ ارْتَفَعُوا  
 قَدِ ارْتَفَعُوا وَنَدَّ قُنُسٍ لَكُنْ قَدِ ارْتَفَعُوا شَيْبًا وَنَدَّ قُنُسٍ  
 كَأَجْرِ قِيَّتٍ يَحْيَى دَعَا كَأَشْرَحَرٍ لَكُنْ قَدِ ارْتَفَعُوا  
 بَعْدَ كَرَمٍ لَكُنْ قَدِ ارْتَفَعُوا شَيْبًا وَنَدَّ قُنُسٍ لَكُنْ قَدِ ارْتَفَعُوا  
 بَعْدَ كَرَمٍ لَكُنْ قَدِ ارْتَفَعُوا شَيْبًا وَنَدَّ قُنُسٍ لَكُنْ قَدِ ارْتَفَعُوا  
 دَفُوحٍ نَحْنُ يَحْيَى دَعَا كَأَشْرَحَرٍ لَكُنْ قَدِ ارْتَفَعُوا  
 كُنْ قَدِ ارْتَفَعُوا شَيْبًا وَنَدَّ قُنُسٍ لَكُنْ قَدِ ارْتَفَعُوا  
 لَكُنْ قَدِ ارْتَفَعُوا شَيْبًا وَنَدَّ قُنُسٍ لَكُنْ قَدِ ارْتَفَعُوا  
 لَكُنْ قَدِ ارْتَفَعُوا شَيْبًا وَنَدَّ قُنُسٍ لَكُنْ قَدِ ارْتَفَعُوا  
 لَكُنْ قَدِ ارْتَفَعُوا شَيْبًا وَنَدَّ قُنُسٍ لَكُنْ قَدِ ارْتَفَعُوا  
 لَكُنْ قَدِ ارْتَفَعُوا شَيْبًا وَنَدَّ قُنُسٍ لَكُنْ قَدِ ارْتَفَعُوا



su-na chikinsu, sāilīn kadan ne, walākantatu, bābu girma  
garēsu. Su-ka-tabata bisa hakanan har wakatin <sup>71</sup> Bāwa-jan-gwarzō.  
Ya dada Kāfurchi, ya yi girman kai, har aka-sāmu māلامي chikin  
zāmaninsa, mai-gudun dūnia, mai-bautar Ala, ana-che masa Alhaji Jibrīlu.  
Aka-che, chewa shīa, ya tafi tun Gōbir, ya je Maka, ya yi haji, ya za-  
mna chana kama shekara ishirin. Aka-che ya zamna Masar shekara  
gōma sha takwas. Ya zamna chikin Maka shekara bīu, saanan  
ya kōmō zūa Gōbir. Ya waazche su sābunta dare da rāna,  
bōye da bayene. Su-ka-ki abinda ya fadi, sai su-ka-nufi kashinsa.  
Sarākunan Hausa duka su-ka-gama kai bisa su-kashe shi.  
Ba su iya ba. Mālamai sun kashe Kālāwa, sāilīn ama  
ba su iya fadin wani abu chikin sani, sai bōye, dōmin  
tsōrō sarākai. Sai Alhaji-Jibrīlu, chewa shīa, yā  
tsaya da waazu, ya yi kōkari bayane, ba su iya sun kashe shi ba.  
Shi kūa bai iya yā hane su ba ga abinda su ke chiki.  
Sai su-ka-dada shishigi da Kāfurchi-chikin wakatin nan.

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were (still) among them, at that time only a few (and) without power or influence among them. And they continued thus till the time of Bawa-jan-gwarzo. He went on (living) in heathenism. He was arrogant till a learned man was found in his reign, one who had fled from the world, one who served Allah. He was called Alhaji-Jibrilu. It was said, speaking of him, he went from Gobir, he came to Mecca and performed the pilgrimage and resided (away) there twenty years. It was said he lived in Egypt eighteen years. He stayed in Mecca two years, and then returned to Gobir. He instructed them each new day and night, in secret and openly. They refused the thing (message) he brought and thought to kill him. All the kings of Hausa(land) plotted to slay him. They could not. The malamai were in Kalawa at that time, but they could not speak from their (store) of knowledge for fear of the chiefs. Only Alhaji-Jibrilu, speaking of him, he stood (fast) in (his) preaching and strove openly (and) they were not able to kill him. He could not, however, prevent them (doing) the evil they dwelt in. And they continued in evildoing and heathenism in this reign.

لَسْتُ تَكُنْتُ سَابِلًا مِّنْ مِّنْ وَلَا كُنْتُ بِدَابِغٍ مِّنْ  
عَمَّ مَسَّ لَكُنْتُ بِمَلَكٍ مِّنْ مِّنْ وَقَتِي مَالِي عَزَّو  
يَعْدُ كَذَلِكَ يَمِينُ عَزَّو مَلَكٍ مِّنْ مَلَكٍ مَلَكٍ مَلَكٍ  
زَامِنٌ مِّنْ مِّنْ مِّنْ مِّنْ مِّنْ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ  
أَكْبَرُ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ  
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عَوْنٌ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ  
يَكُونُ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ  
مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ  
لَسْتُ تَكُنْتُ سَابِلًا مِّنْ مِّنْ وَلَا كُنْتُ بِدَابِغٍ مِّنْ  
عَمَّ مَسَّ لَكُنْتُ بِمَلَكٍ مِّنْ مِّنْ وَقَتِي مَالِي عَزَّو  
يَعْدُ كَذَلِكَ يَمِينُ عَزَّو مَلَكٍ مِّنْ مَلَكٍ مَلَكٍ مَلَكٍ  
زَامِنٌ مِّنْ مِّنْ مِّنْ مِّنْ مِّنْ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ  
أَكْبَرُ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ  
مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ  
عَوْنٌ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ  
يَكُونُ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ  
مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ  
لَسْتُ تَكُنْتُ سَابِلًا مِّنْ مِّنْ وَلَا كُنْتُ بِدَابِغٍ مِّنْ  
عَمَّ مَسَّ لَكُنْتُ بِمَلَكٍ مِّنْ مِّنْ وَقَتِي مَالِي عَزَّو  
يَعْدُ كَذَلِكَ يَمِينُ عَزَّو مَلَكٍ مِّنْ مَلَكٍ مَلَكٍ مَلَكٍ

Aka-haifi Usmānu dan Fōdio, sāilin da Alhaji Jibrilu  
ya mutu. Usmānu dan Fōdio ya fāra waazu kadan kadan,  
har Bāwa-jan-gwarzō ya mutu. Dan uwansa, Yaakubu,  
ya zamna mazamninsa. Sāilin Usmānu ya bayana waazu  
sarari, har ya aikata abinda ya aikata, yā kāre.

Mun<sup>72</sup> takaita zanche nan. Ala  
shi ne mai-katari. Yā kāre.

Tsira da aminchin Ala  
shi tabata ga anabi.

Amin.

(Then) Usmanu, the son of Fodio, was born at the time when Alhaji-Jibrilu died. Usmanu, the son of Fodio, began to preach little by little till (the time when) Bawa-jan-gwarzo died. His brother Yaakubu reigned in his stead. Then Usmanu proclaimed (his) preaching openly till he did what (all the world knows) he did (and) finished. We have drawn the history to a close.

Allah, he is the one who knows all. It is finished.

The salvation and blessing of Allah be upon the prophet. Amen.



أَحْيَيْ عُمْتَمَارِ مَفْجُودِش لَسَاوِلْنَدَ الْحَجَّ جَبْرِ مِلْ  
 يَفْتُ عُمْتَمَارِ مَفْجُودِشْ يِقَارِوَعَا كَدَرُ كَدَرُ  
 قَرْمَلِوَرِغَمَزُو يَفْتُ دِيْلُو قَسْرُ بَقُوبُ =  
 يَمَ قَرْمَلِو قَسْرُ لَسَاوِلْ عُمْتَمَارِ يَمَبِيرُوَعَا  
 لَسَرُ قَرْمَلِو يَكْتَا بَسْمَ يَلِو يَكْتَا يَلِو كَارِوَسْ

مُتَكَيِّتْ دَمَبْتِ مَزْ اَل

شِينِ هِيَكْتَرِ يَلِو كَارِوَسْ

طِمَامِ اَمْتَمَارِ

شَقِيفْ عَمَارِ

اَمِيرِ



PART II  
'STORIES ABOUT PEOPLE'



## No. 1.

<sup>1</sup> Bismi alāhi alrahmami alrahimi, wa sala alāhu ala mam la  
nabiu baadahu

Wanan <sup>2</sup> bābi ne na gātanar  
mutāne.

<sup>3</sup> Gātanar, gātanar, ta je, ta kōmō. Bāwan  
sarki shi ke da <sup>4</sup> maatansa, aka-che ta-na-neman  
maza. Ya che karīa, maata ta ba ta neman maza.  
Sai ranan wata tsōfūa ta che masa, 'Kulum idan  
ka tafi fādanchi, sai ta je wurin maza'; sai tsōfūa  
ta che, 'Yau ka hau dōkinka, ka che zaa ka  
kauyē, ka kwāna.' Sai bāwa sarki ya damra  
sirdi, ya hau, ya kāma hainya, ya tafi.  
Da marenche ya yi, <sup>5</sup> bai zaka ba, shi kūa ya che,

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In the name of Allah, the Compassionate, the Merciful, and may the peace of Allah be upon him, after whom there is no prophet. This is the beginning of a story about people. A story, a story. Let it go, let it come. A slave of a chief had a wife, and it was said of her she was of a loose character. He (the husband) said it was a lie, (and) that his wife did not go after men. At last, one day, a certain old woman said to him, 'Always when you go to the council then she (your wife) is after the men'; and the old woman said, 'To-day mount your horse (and) say you are going to an outlying village (and) you are going to sleep there.' Then the chief's slave saddled up, mounted, took the road and went off. When evening came he had not come, for he had said,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَلَوْلَا الْإِخْلَافُ لَمْ يَلْبِسْ بَعْضُهُ

وَمِنْ بَعْضِهِمْ كَيْفَ يَخْلُقُكُمْ

مُتَابِكِي

فَمَا تَنْتَ عَمَّا تَنْتَ تَجِي تَكُونُ مَوْجِدًا

لَسَرِكُمْ يَلْبِسُ مَا تَنْتَ أَكْثَرُ مَقَابِلِكُمْ

مَدَا يَتَبَخَّرِيَاهُ مَا تَلَا مَا تَلَا يَتَمَرِّدُ

لَسَرِكُمْ يَلْبِسُ مَا تَنْتَ أَكْثَرُ مَقَابِلِكُمْ

كَيْفَ يَخْلُقُكُمْ يَلْبِسُ مَا تَنْتَ أَكْثَرُ مَقَابِلِكُمْ

تَبَخَّرِيَاهُ يَلْبِسُ مَا تَنْتَ أَكْثَرُ مَقَابِلِكُمْ

فَخَرِيسَ يَلْبِسُ مَا تَنْتَ أَكْثَرُ مَقَابِلِكُمْ

يَلْبِسُ مَا تَنْتَ أَكْثَرُ مَقَابِلِكُمْ

مَقَابِلِكُمْ يَلْبِسُ مَا تَنْتَ أَكْثَرُ مَقَابِلِكُمْ

'Ina je, baa ni kōmōwa,' <sup>6</sup> Maatar kūa, ashe <sup>7</sup> galādīman  
gari, da wāzīri, da wani bāwa(n) sarki, sūnansa

Dūnīa, <sup>8</sup> baubāwa ne, da fitar mai-gida, sai maata  
ta aika gun farkonanta, ta che 'Mai-gidana yaa tafi  
kauyē, ama baa shi kōmōwa yau, sai gōbe.'

Sai <sup>9</sup> galādīman ya sai nāman arba da shinkāfar alfin,  
wāzīrin jari ya sai nāman arba da shinkāfar alfin.

Bāwan sarki Dūnīa ya sai nāman arba da shinkā-  
-far alfin, aka-kai mata. Dare ya yi, sai galādīma  
ya zo, aka-sainya masa shinkāfa da nāma, shi-na-chi.

Sai ya ji mōtsin tākalmin wāzīri. Sai ya fāda  
karkashin <sup>10</sup> gadō, aka-dauki shinkāfa, aka-rūfe.

'I am going and shall not return.' Now the wife (possessed  
some lovers), the galadima and the vizier, and a certain of  
the chief's slaves, a foreigner, by name 'The World', and  
on the master of the house going out, then the wife sent  
to (these) her lovers, she said, 'My master will go to an  
outlying village, and he will not return to-day but to-morrow.'  
Then the galadima brought four thousand cowries worth of  
meat and two thousand cowries worth of rice to bring to  
the woman. When night came the galadima arrived, the  
meat and rice was set out, and he ate. Then he heard the  
sound of the slippers of the vizier, and down he fell under  
the bed, and the rice was lifted and covered up.



اِنْ نَبَايَ: بِاَنْكُوْمُوْا: هَلْ تَرْكُوْا: اَيْشِي: عَمَلِ دِيْمَا  
: غَم: : دَوَا زِيْم: دَوْنِ بِلَا: لَسَرَكِم: لَسَرَمَنْسَر: :  
دَوْنِ مَن: بِخَوْدِ اَوْ بِي: دَوْنِ مَنِيْدَا: اَسَنِي مَنِي: :  
تَايَك: : غَمِيْز كُنْت: : تَبَا لَمِيْلَا اَمَلِي: : يَدَا تَه  
كُوْچِي: : اَمَا: : بِاَنْكُوْمُوْا: : يَحُو: : لَسَرِ غُوْچِي: :  
لَسَرِ عَمَلِ دِيْمَا: : يِلَسَنِي: : مَقَامَن: : اَرْب: : دَشْتَكَا بَقَر: : اَلِهَم  
وَاَزِيْمِيْ غَم: : يِلَسَنِي مَقَامَن: : اَرْب: : دَشْتَكَا بَقَر: : اَلِهَم: :  
بَدَا: : لَسَرَكِم: : دَوْنِ مَن: : يِلَسَنِي: : مَقَامَن: : اَرْب: : دَشْتَكَا  
بَقَر: : اَلِهَم: : اَكْ كِيْمَت: : دَوْنِ مَنِي: : لَسَرِ عَمَلِ دِيْمَا  
يَنْدُو: : اَكْ كِيْمَت مَسَر: : شَنْكَا بَقَر: : دَقَام: : شَنْكَا: :  
لَسَنِي: : يَحِي: : مَوْحِيْز مَقَامِ كَلِمَن: : دَوْنِ مَن: : لَسَرِ بِلَا: :  
فَرَكِشَمَن: : عَمَلِ: : اَكْ دَوْنِ: : شَنْكَا بَقَر: : اَكْ دَوْنِ

Ashe wāzīri ne. Sai ya zamna ; shi kuma  
 aka-ba shi shinkāfa da nāma, shi-na-chi. Sai ya ji  
 mōtsin tākalmin Dūnīa, shi-na-che  
 mai-gida ne. Sai ya fāda karkashin-gadō.  
 Sai ya iskē <sup>11</sup> galādīman <sup>12</sup> zamnē. Sai ya-che,  
 ‘aa galādīma ne?’ Ya che, ‘I,’ ya che, ‘mu rufa ma kaimu  
 asīri,’ ya che, ‘Bābu laifi.’ Su-na-nan, zamnē.  
 Sai aka ba Dūnīa nasa rabō ; shi kuma  
 shi-na-chi. Sai su-ka-ji mōstin kōfātō  
 dōkin mai-gida, <sup>13</sup> yā zō. Sai Dūnīa ya yaada  
 akoshin tūō ; ya fāda karkashin gadō.

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Sure enough it was the vizier. Then he sat down, (and) he also was given rice and meat. He ate. Then he heard the noise made by the slippers of him called ‘The World’. He thinks it is the master of the house. So he fell under the bed, when he discovered the galadima sitting (there). Then he said, ‘Oh, it’s the galadima, is it?’ And he said, ‘Yes,’ (and) said, ‘Let us keep this secret.’ And he said, ‘There is no harm in that.’ They were sitting there then, (and the one called) ‘The World’ was given his share, and he also was eating. Then they heard the hoofs of the horse of the master of the house; he has come. Then ‘The World’ threw away the plate of food (and) fell under the bed.

أَنْشَى: وَأَزْمِرُ بِنِي: لَسَعِي قَدَمَ: شَيْكُمَ: =  
أَكْبَدْتُ: شَيْكًا: بَنِي: دَلَامَ: شَعَاتٍ: لَسَعِي: رَجِ  
: مُوْطِرَ: قَدَاكُمَ: دَوْنِي: شَعَاتٍ: :  
فَيْفَدَ ابْنِي: لَسَعِي: يَبَادُ: فَرَكْشَمَ: عَدُو:  
لَسَعِي: يَدُ الْبَكِي: عَمَلًا: يَمَدُ: دَمْبِي: لَسَعِي: يَث  
أَ: عَمَلًا: يَمْبِي: يَث: : يَث: مُرَقَمَكُمَ  
أَلَسِيرَ: يَث: يَمَدُ: يَجِي: لَسَعِي: دَمْبِي  
لَسَعِي: أَكْبَدُ: دَوْنِي: قَدَاكُمَ: شَيْكُمَ: :  
شَعَاتٍ: لَسَعِي: لَسَعِي: مُوْطِرَ: كَوْبَتُو  
دَوْنِي: فَيْفَدَ: يَمَدُ: لَسَعِي: دَوْنِي: يَمَدُ  
أَكْشَرُ: يَمَدُ: يَبَادُ: فَرَكْشَمَ: عَدُو:



Sai Dūnīa ya gani mutum. Sai ya che, <sup>14</sup>‘Ke wācheche anan?’ Sai galādīma da wazīri su-ka-che, ‘Mu ne.’ Sai Dūnīa ya che, ‘Galādīma me ta kāwō <sup>15</sup>ki nania?’ Sai su-ka-che, ‘Dōmin Alla, Dūnīa ka bari mu rufa makanmu asīri.’ Sai Dūnīa ya che, ‘Tō, ku yi kulum.’ Sai su-ka-yi shirū; mai-gida kūa shi-na wurin dōkinsa, <sup>16</sup>shi-na-kunche sirdi; bai sani ba. Sai ya che maata ta ba shi rūa, shi yi wanka. Ta ba shi rūa, ya yi wanka. Sai ya shiga dāki, ya zamna bisa gadō. Sai maata ta che, ‘Sannu da zūa.’ Sai ya <sup>17</sup>gaza amsāwa, shi-na-mamāki, shi-na-che, ‘Dūnīa, Dūnīa.’ (Dōmin da aka-yi masa karīa, aka-che <sup>18</sup>mātasa ta-na-neman maza, ga shi ya zō bai ga kōwa ba), shi-na-fadi, ‘Dūnīa, Dūnīa.’ Maata tasa ta-na-che,

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Then ‘The World’ saw a man (there). He said, ‘Who are you?’ Then the galadima and the vizier said, ‘It is we.’ Then ‘The World’ said, ‘You, galadima, what brings you here?’ And they said, ‘For the sake of Allah, World, let us keep this secret among us.’ And ‘The World’ said, ‘All right, keep silent.’ Then they kept still. The master of the house meanwhile was at his house taking off the saddle, he did not know. Then he told his wife to give him water to wash. She gave him water and he washed. Then he entered the house and sat on the bed, and his wife said, ‘Greetings to you on your coming.’ He did not reply, he was wondering and saying, ‘The World, the World’ (because he had been lied to and told his wife went after the men, and behold, he had come and saw no one). And he kept saying, ‘The World, the World.’ His wife said,

لَسْتُ دُفِيْدًا : يَلْتَمِسُ : لَسْتُ يَتْبَدُّ : كَرَاهِيَةً : أَمْسَرَ :  
 لَسْتُ : عَمَلًا : يَحْمِلُ : دَوْلًا : يَمِيرُ : لُسْكُنًا : مُرَوِّعًا : لَسْتُ  
 دُفِيْدًا : يَتْبَدُّ : عَمَلًا : يَحْمِلُ : يَتَكَلَّفُ : أَرْوَكُ : مُتَقَيَّنٌ : لَسْتُ  
 لُسْكُنًا : دَوْلَةً : أَلَّا : دَوْلِيَّةً : كَعَمْرٍ : مُرَوِّعًا : كَعَمْرٍ : أَلَسِيرٌ :  
 لَسْتُ دُفِيْدًا : يَتْبَدُّ : مُرَوِّعًا : كَعَمْرٍ : كَعَمْرٍ : لَسْتُ : لُسْكُنًا :  
 مُرَوِّعًا : يَمِيرُ : كَعَمْرٍ : لُسْكُنًا : أَرْوَكُ : لُسْكُنًا :  
 كَعَمْرٍ : لَسْتُ : يَمِيرُ : يَمِيرُ : لَسْتُ : يَمِيرُ : مَقَامًا : مَقَامًا :  
 أَلَّا : يَمِيرُ : مَقَامًا : مَقَامًا : أَلَّا : يَمِيرُ : مَقَامًا :  
 يَمِيرُ : دَوْلًا : يَمِيرُ : مَقَامًا : لَسْتُ : مَقَامًا :  
 مَقَامًا : لَسْتُ : دَوْلًا : لَسْتُ : مَقَامًا : مَقَامًا :  
 مَقَامًا : يَمِيرُ : دَوْلًا : يَمِيرُ : دَوْلًا : دَوْلًا :  
 مَقَامًا : عَمَلًا : يَمِيرُ : دَوْلًا : يَمِيرُ : دَوْلًا :  
 يَمِيرُ : دَوْلًا : يَمِيرُ : دَوْلًا : يَمِيرُ : دَوْلًا :

‘Me ya fāru mai-gida?’ Sai Dūnīa baubāwa shi-na-che  
 da shi ake yi. Ashe ya yi fushi. Sai ya che, <sup>19</sup> ‘Ke ya dulin wa-  
 -nan Dūnīa ki ka lena, Dūnīa kadai ki ka gani,  
 ba ki gani galādīma da wāzīri ba, sai Dūnīa, dōmin  
 kin lena Dūnīa?’ Sai kōkūa ta kable chikin  
 dāki. Sai galādīma da wāzīri su-ka-fita da gudu,  
 su-ka-bar Dūnīa da mijin maata, su-na-kōkūa.  
 Tsōfūa ta-na-kuwa, ta-na-che, gudunmawa, har  
 aka-zō, aka-raba su. Gari ya wāye, aka-kai sharaa  
 wurin sarki. Sai mai-maata ya <sup>20</sup> maida magana. Sai  
 fādanshi ya pashe da dārīa. Sai sarki ya che,  
 ‘Ina galādīma da wāzīri?’ Aka-che ba su zō ba. Sar-  
 -ki ya che ‘Atafi, agani lāfia’. Aka-je

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‘What is the matter, master?’ Now he (by name) ‘The World’,  
 the foreigner, thought it was to him he was speaking. Truly  
 he waxed angry, and spoke, saying, ‘You —, is it (him  
 called) “The World” only you have to find fault with? Look,  
 do you not see the galadima and the vizier, but only “The  
 World”, seeing that it is “The World” you are finding fault  
 with (only)?’ On that all was confusion in the room, and the  
 galadima and the vizier ran out, and left him called ‘The World’  
 and the woman’s husband fighting. The old woman was  
 shouting and calling for help. They (people) came and  
 separated them. Next morning the matter was brought  
 before the chief, when the woman’s husband stated the case,  
 but the councillors split themselves with laughing, and the  
 chief said, ‘Where are the galadima and the vizier?’ and he  
 was told they had not come. And the chief said, ‘Let some  
 one go and see if all is well with them.’ (And) they went



مِيقَاتُ الرَّمْيَةِ : أَلَسْمُ دُونِيَا : وَهَوَا : وَشَهَوَاتُ  
 دَلَالِيَا : كَيْ : أَلَشْيَا يَفُوتُ : أَلَسْمُ يَتُّ : كَيْدُ الْوَلَدِ  
 قَمَر : دُونِيَا : كَيْلَبَن : دُونِيَا : كَدَمَن : كَيْلَبَن  
 بَيْلَبَن : عَمَلُ دِيَم : دَرَا زِيَم : أَلَسْمُ دُونِيَا : دَوَقَم  
 كَيْلَبَن : دُونِيَا : أَلَسْمُ كَوَكُو : تَكْبَلُ : تَكْبَلُ  
 دَاك : أَلَسْمُ : عَمَلُ دِيَم : دَرَا زِيَم : أَلَسْمُ كَيْدُ : دَمَلُ  
 أَلَسْمُ : دُونِيَا : دَمَلُ : أَلَسْمُ : أَلَسْمُ : كَوَكُو :  
 طَوَقُو : أَلَسْمُ : كَوَكُو : قَمَلُ : دَمَلُ : قَمَلُ : دَمَلُ  
 أَلَسْمُ : أَلَسْمُ : دَلَالُ : غَمِيَّة : أَلَسْمُ : أَلَسْمُ :  
 وَرَقَم : أَلَسْمُ : مِيقَاتُ : دِيَم : دَمَلُ : أَلَسْمُ :  
 قَمَلُ : دَمَلُ : دِيَم : دَرَا زِيَم : أَلَسْمُ : دَمَلُ :  
 أَلَسْمُ : دَمَلُ : دِيَم : دَرَا زِيَم : أَلَسْمُ : دَمَلُ :  
 كَيْ : دَمَلُ : أَلَسْمُ : دَمَلُ : دَمَلُ : دَمَلُ :

aka ishe galādīma da waziri, baa su gida. Ashē  
sun shiga dāji, har wayau ba agansu ba, dōmin  
kumia. Dōmin hakanan mutum mai-girma  
bai kamāta shi yi aikin da bai kamāta ba. Shi ke nan.

<sup>21</sup> Kungurus kan kūsu.

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and found that the galadima and the vizier were not at their house. Of a truth they had gone to the bush; and until now they have not been seen, for very shame. And the moral of this (is that) it does not behove a man of position to act improperly. That is all. Off with the rat's head.

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ بِرَحْمَتِكَ اَنْ تَقْبَلَ  
 اَسْئَلُكَ بِرَحْمَتِكَ اَنْ تَقْبَلَ اَسْئَلُكَ بِرَحْمَتِكَ  
 اَسْئَلُكَ بِرَحْمَتِكَ اَنْ تَقْبَلَ اَسْئَلُكَ بِرَحْمَتِكَ  
 اَسْئَلُكَ بِرَحْمَتِكَ اَنْ تَقْبَلَ اَسْئَلُكَ بِرَحْمَتِكَ  
 اَسْئَلُكَ بِرَحْمَتِكَ اَنْ تَقْبَلَ



## No. 2.

<sup>1</sup> Gātanān, gātanān. Wanan tāsūnīar  
 yārinya che. Wani mutun ke da yāyansa uku,  
 bīū maza, daia mache. <sup>2</sup> Machen ita ake sō.  
 Sai <sup>3</sup> baban wansu ya tafi da su dāji. Ya che  
 su je itāche. Da su-ka-je dāji, sai ya kāma ta.  
 Ya hau itāche da ita ; ya-damre bissa itāche ;  
 ya zō, ya-che, 'Yārinya <sup>4</sup> tā batche dāji, (ba su)  
 ba su gane ta ba. Sai su-ka-kōmō gida.' Su-na-  
 -kūka. Sai ubansu ya tanbaye su me ya fāru.  
 Su-ka-che, 'Kanwamu che ta batche chikin dāji, (ba mu)  
 ba mu gane ta ba, munyi nema mun gaji, ba mu gane ta ba.'

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A story, a story. This tale is about a maiden. A certain man had three children, two boys and a girl, (and) it was the girl he loved. Then (one day) their big brother went with them to the forest (bush), telling them to come for sticks. And when they had reached the forest, he seized her (the girl), climbed a tree with her, (and) tied her on to the tree, (and) came (and) said, 'The maiden has been lost in the forest,' (and said) they did not see her, so they came home. They were weeping. Then their father asked them what had happened, (and) they said, 'Our young sister she was lost in the forest (and) we did not see her. We searched until we were tired, but we did not see her.'

قَامَتَيْنِ عَامَتَيْنِ رَمَزَتَا طَوْنَيْنِ :  
 يَلَاوْنِيثًا : أَوَمُتْنِ : بَكَدَ مِلَّ مَيْمُونِ : عَمَكُ  
 : مِيَّو : مَدَا : دَمَن : مَبْدُ : مَبْمُ : مَاتَ : أَبَسُو  
 لَسُو مَبْمُ : أَمَسُنْ : مَبْعَدَ سَوَا : دَاي : مَبْثُ :  
 لَاجِلِي : إِمَاتَانِ : دَسْجِي : دَاي : لَسُو يَكَا مَاتِ  
 يَحُو : إِمَاتَانِ : دَامَّ : مَبْمُ : مَبْمُ : إِمَاتَانِ  
 يَنْدُوا : مَبْثُ : مِيلَارْمَسْ : مَبْثُ : دَاي : مَبْسَا  
 مَبْسَا مَبْثُ : لَسُو لَكْجُو سَوَا : مَدَا : لَسَا  
 كَوَكْسُ : لَسُو أَمَسُنْ : مَبْمُ : مَبْمُ : مَبْمُ :  
 لَكْجُ : كَوَمُ : مَبْثُ : مَبْثُ : مَبْمُ : مَبْمُ :  
 مَبْثُ : مَبْمُ : مَبْمُ : مَبْمُ : مَبْمُ :

Sai ubansu ya che, 'bābu laifi.' Ana-nan wata rāna  
 sai fatāke su-ka-zō, su-na-wuchewa chikin dāji.  
 Ta ji maganansu. Sai ta-che, 'Kū, kū, kū, ma-  
 -su gōrina, idan kun je <sup>5</sup> unguan tudu, ku gaida  
 wana Hallabau, ku gaida wana Tanka-baka,  
 ku-gaida wana Shadusa?' Sai fatāke su-ka-ji  
 hakanan. Sai su-ka-che, tsuntsūa ke yin wanan  
 abu. Sai kuma, ta kāra. Sai mādugun ayari  
 ya-che, <sup>6</sup> shii-je shi-gani, kō menene ke yin  
 hakanan. Sai ya tafi; ya je; ya iske yārinya  
 bisa itāche, <sup>7</sup> daure. Sai ya-che, 'Masūrai  
 kō masū-mutūa?' Yārinya ta che, 'Masū-

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Then their father said, 'It cannot be helped.' Then one day  
 traders came and were passing in the forest. She (the girl)  
 heard their voices and she (sang) said, 'You, you, you, who  
 are carrying kola nuts, if you have come to the village on  
 the hill, greet my big brother Hallabau, greet my big brother  
 Tanka-baka, (and) greet my big brother Shadusa.' When  
 the traders heard this they said that birds were the cause  
 of this (singing). Then again she repeated (the song). Then  
 the leader of the caravan said he would go (and) see what  
 it was that was doing (singing) thus. So he went off (and)  
 came across the maiden fastened to the tree. And he said,  
 '(Are you) alive or dead?' The maiden said, 'Alive,



لَسْمُ اُنْسٍ يَنْثَابُ : اَيْحِم : اَمَّا مَرْنُ : اَمَّا مَرْنُ :  
 لَسْمُ قَتْلٍ اَكْبَرُ : اَلْكَذْرُ : اَلْاَشْرَارُ : اَلْاَشْرَارُ : اَلْاَشْرَارُ :  
 : تَج : مَقْنَسُ : لَسْمُ تَج : تَج : تَج : تَج :  
 لَسْمُ رَوْنُ : اَدْنُ : كَيْفُ : اَلْمَقْلُ : مَقْنَسُ : كَيْفُ :  
 قَوْمُ : قَاتِلَةُ : كَيْفُ : قَوْمُ : قَوْمُ : بَكِي :  
 كَيْفُ : قَوْمُ : لَسْمُ : لَسْمُ : لَسْمُ : لَسْمُ :  
 قَكْمَرُ : لَسْمُ : لَسْمُ : لَسْمُ : لَسْمُ : لَسْمُ :  
 اَب : لَسْمُ : كَم : تَكْرَارُ : لَسْمُ : قَد : عَم : اَيْم :  
 يَث : اَشْجَمُ : اَلْاَشْجَمُ : كَو : بَقِي : بَقِي :  
 تَكْمَرُ : لَسْمُ : يَتِي : يَتِي : يَتِي : يَتِي :  
 يَتِي : اَمَّا : اَمَّا : اَمَّا : اَمَّا : اَمَّا : اَمَّا :  
 كَو : قَسُو : قَسُو : قَسُو : قَسُو : قَسُو :

rai (masurai).’ Sai shi mādugu, dakainsa ya hau bissa  
 itāche, ya kunche ta. Da wuri kūa, shi, <sup>8</sup> mādugun  
 ya nemi haifua, bai sāmu ba. Sai ya che ‘Wanan  
 yārinya daka ina (daga enna)?’ Sai yārinya ta che, ‘Ubamu  
 ya haife mu, mu uku, biū maza, uwarsu  
 guda. Ni kūa, ni kadaiche, gun uwata.  
 Ubamu kūa da uwamu su-na-sō na, ba su  
 sō yan uwana, dōmin hakanan baban wamu  
 ya tafō da ni nan, ya rūde ni ya che mu tafi  
 itāche, ya zō da ni nan, ya daure ni bisa  
 itāche, ya tafi, ya bar ni. Ubanmu atājiri ne,  
 dōmin hakanan, ya yi mani hakanan.’ Sai mādugū

alive.’ So the leader of the caravan himself climbed up the tree and untied her. Now long ago the caravan leader had wished for offspring, but he was childless. Then he said, ‘Where is the maiden from?’ And the maiden said, ‘Our father begat us, we were three, two boys by one mother, I also alone, by my mother. Our father and mother loved (me), (but) did not love my brothers. And because of that our big brother brought me here, deceiving me by saying we were going for sticks. He came with me here, tied me to a tree (and) left me. Our father is a wealthy man, and because of that, he (my brother) did this to me.’ Then the leader of the caravan

رَسَّ: لَسَّ: شَيْعَاءُ عُمَرُ: دَكَيْسَ: يَجْحَ: مَسَ:  
 اِقْدَابَ: يَكْنُتُ: دَوْرُ: كَحَ: شَيْعَاءُ عُمَرُ:  
 يَدْبِمُ: يَفِيحُ: اِبْنُ سَلَامٍ: لَسَّ: يَث: دَوْرُ:  
 يَلِزُ: دَكَيْسَ: لَسَّ: دَوْرُ: يَث: اِبْنُ سَلَامٍ:  
 يَحْنُجُ: دَوْرُ: اَكْ: يَفِيحُ: اِبْنُ سَلَامٍ:  
 عُمَرُ: اِبْنُ سَلَامٍ: يَكْنُتُ: دَوْرُ: اِبْنُ سَلَامٍ:  
 اِبْنُ سَلَامٍ: دَوْرُ: لَسَّ: اِبْنُ سَلَامٍ:  
 لَسَّ: يَفِيحُ: اِبْنُ سَلَامٍ: دَوْرُ: يَكْنُتُ: يَث: اِبْنُ سَلَامٍ:  
 يَفِيحُ: يَث: اِبْنُ سَلَامٍ: دَوْرُ: يَكْنُتُ:  
 اِقْدَابَ: يَفِيحُ: اِبْنُ سَلَامٍ: دَوْرُ: يَكْنُتُ:  
 اِقْدَابَ: يَفِيحُ: اِبْنُ سَلَامٍ: دَوْرُ: يَكْنُتُ:  
 دَوْرُ: يَكْنُتُ: يَفِيحُ: اِبْنُ سَلَامٍ: دَوْرُ:



sai ya che, 'Ni kūa, kin zama diāna.'

Sai mādugū ya kai ta gida; ya yi jinya,

har ta warke. Ta-na nan gunsa har ta issa

aure. Ta zama budrūa, bābu irinta kō-

-ina. Da kōwane <sup>9</sup> bigire ana-jin lābāri-

-nta, ana-zua garin kalō(n)ta, har ranan

shi baban wansu, ya balaga, bai sāmu

maata ba. Sai ya ji lābāri, aka-che wani a-

-tājiri shi-na da diānsa, gari kaza,

sararin nan, bābu kamanta. Sai shi kuma ya je gun

ubansu, ya che ya ji lābārin diar wani atājiri,

ita shi ke sō. Sai ubansa ya gama masa

said, 'As for me, you have become my daughter.' So the leader of the caravan took her home (and) nursed her till she recovered. She remained with him until she reached a marriageable age, and grew into a maid whose like was nowhere. And whenever she was heard of, people came to look on her, until a day (when) her elder brother reached manhood. He had not found a wife. Then he heard the report which said that a certain wealthy man had a daughter in such and such a village; in all the country there was not her like. Then he went to their (his) father (and) said he had heard about the daughter of a certain wealthy man (and) it was her he wished (to marry). So his father gave him

لَسَنِي شَيْءٌ فِي كَفَرٍ كَفَرْتُمْ بِهِ يَدْعِي قُلُوبِي

لَسَنِي قَدْرٌ عَمَّا أَتَى كَيْفَ تَعْلَمُونَ يَدْعِي قُلُوبِي

تَعْلَمُونَ قَدْرِي تَعْلَمُونَ قَدْرِي تَعْلَمُونَ قَدْرِي

أَوْ لَسَنِي قَدْرٌ عَمَّا أَتَى كَفَرْتُمْ بِهِ يَدْعِي قُلُوبِي

إِنَّمَا دَعَا كَفَرْتُمْ بِهِ يَدْعِي قُلُوبِي تَعْلَمُونَ قَدْرِي

قَدْرِي تَعْلَمُونَ قَدْرِي تَعْلَمُونَ قَدْرِي تَعْلَمُونَ قَدْرِي

لَسَنِي شَيْءٌ فِي كَفَرٍ كَفَرْتُمْ بِهِ يَدْعِي قُلُوبِي

تَعْلَمُونَ قَدْرِي تَعْلَمُونَ قَدْرِي تَعْلَمُونَ قَدْرِي

تَعْلَمُونَ قَدْرِي تَعْلَمُونَ قَدْرِي تَعْلَمُونَ قَدْرِي

لَسَنِي شَيْءٌ فِي كَفَرٍ كَفَرْتُمْ بِهِ يَدْعِي قُلُوبِي

تَعْلَمُونَ قَدْرِي تَعْلَمُونَ قَدْرِي تَعْلَمُونَ قَدْرِي

تَعْلَمُونَ قَدْرِي تَعْلَمُونَ قَدْرِي تَعْلَمُونَ قَدْرِي

kāyā ; ya je wurin neman aure. Da ya tafi Ala ya yi masa katar, ya sāmu. Aka-ba shi yārinya. Su-ka-yi aure. Su-ka-zō gida, zaa shi <sup>10</sup> sa yārinya zane, yārinya ta kia. Kulum kakanan, sai idan su-ka-tafi gōna, sai ta daukō turmī, da tabarīa na zīnārīa, da ubanta ya ba ta. Ta daukō hatsin, da uwar miji ta ba ta, wai ta yi fura. Sai ta zuba-chikin turmi(n) zīnārīa, ta-na-daka, ta-na-fadi, 'Daka, daka, turmīna, <sup>11</sup> uba yā kōmō uban miji, waiō kaitōnia, uwa tā kō-mo uwar miji, waiō turmīna.' Hakanan har ta kāre daka. Ta-na-kūka, ta-na-wāka

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gifts, (and) he came to seek a wife in marriage. And Allah blessed his quest and he found what he sought, and the maid was wedded to him. They came home, but when he would consummate their union, she would not give herself to him ; (and) it was always thus. Only, when they (all) went off to the farms she would lift her mortar and golden pestle which her father had given her, saying she was going to make 'fura' cakes. And she poured the grain into the mortar of gold and pounded and (sung) said, 'Pound, pound, mortar, father has become the father of my husband, alas for me! Mother has become the mother of my husband, alas, my mortar!' And so on till she had finished pounding. She was weeping (and) singing.



كَلِيدًا: يَجْلِسُ: أَوْ يَبْقَعُ: أَوْ يَسِرُّ: دَمِيئًا: أَلَّا يَهْلَسَ  
كَثْرًا: يَسْلَمُ: أَلَّا يَبْأَثَ: يَدَارِقُ: لَكَيْتَ: أَوْ يَسِرُّ  
: أَلَّا يَكْذِبَ: يَخْذُلُ: أَلَّا يَشْرِبَ: يَسِيلُ: يَسِرُّ: يَدَارِقُ  
: يَتَفَقَّسُ: كَلَّمَ: يَكْتُمُ: أَلَّا يَكْتُمُ: لَكَيْتَ: يَخْذُلُ  
لَسَى: مَدَّ: كَوَى: شَرِبَ: يَدَارِقُ: يَدَارِقُ  
دَأْبَتُ: يَدَابِتُ: مَدَّ: كَوَى: يَطْرُقُ: عَوَرَ:  
مَجَّ: يَتَبَايَعُ: أَوْ يَتَجَمَّعُ: لَسَى: مَدَّ: يَكْتُمُ  
شَرِبَ: يَدَارِقُ: يَتَبَايَعُ: يَتَبَايَعُ  
دَكَّى: دَكَّى: شَرِبَ: يَدَارِقُ: يَدَارِقُ  
أَبْنَحَى: أَوْ يَشْوِي: كَيْشُو: يَتَبَايَعُ: يَدَارِقُ  
مَدَّ: عَوَرَ: مَجَّ: أَوْ يَشْوِي: يَتَبَايَعُ: يَكْتُمُ  
مَدَّ: يَتَبَايَعُ: يَدَارِقُ: يَتَبَايَعُ:

Ashe wata tsōfua na nan ta-na-ji abinda,  
 ta ke fadi. Kulum hakanan, sai ranan ta kwarmata  
 ma uwāyan miji. Sai ta che, 'Idan zaa ku gōna,  
 ke uwar miji ki fita, ki ba ta hatsi, ki che,  
 ta daka fura, zaa ki gona, idan kin fita,  
 ki labe, ki kōmō, ki shige daki, ki yi  
 kurum, ki ji abinda ita ke fadi.' Yau uwar miji  
 ta fita, ubansu ya fita, yāra da māta duka  
 su-ka-fita, su-ka-che, zaa su gōna. Aka-jima,  
 sai uwar miji ta kōmō, ta shiga dāki,  
<sup>12</sup> ta-na-kunche. Sai yārinya ta dauko turminta  
 na zīnārīa, da tabarīanta na zīnārīa, ta-na-

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Now a certain old woman of the place heard what she was (saying). It was always so, until one day she told the mother of (the girl's) husband, and she said, 'When you are all about to go to the farm, do you, mother of the husband, come out, give her grain, (and) bid her pound "fura", as you are going to the farm. When you get outside steal away (and) come back, enter the house, (and) remain silent (and) hear what she says.' So the mother of the man came out, their father came out, the boys and the woman all came out, and said they were off to the farm. A little while after the man's mother came back (and) entered the hut (and) crouched down. Then the maiden lifted her mortar and golden pestle. She was

أَشَى : أَتَطَوُّفُوا : مَا مِّنْ : تَمْلُج : أَيْمَنَ :  
تَكُنْ : وَجِدَ : كَلَّمَ : تَكُنْ : لَسَ : مِّنْ : تَكُنْ : مِّنْ : تَكُنْ : مِّنْ :  
مَلَأَ : أَيْمَنَ : مَجَّ : لَسَ : تَبْ : إِذْ : ذَاكَ : فَوْقَ :  
بَعَثَ : مَجَّ : كَيْفَ : كَيْفَ : تَطِمْ : كَيْفَ :  
تَدَكَّ : فَمَّا : ذَاكَ : فَوْقَ : إِذْ : كَيْفَ :  
كَلَسَ : كَكُفُّوهُ : كَشَجَلْ : ذَاكَ : كَسَى :  
كُرْمَ : كَجَّ : أَيْمَنَ : تَكَلَّمَ : يَوْمَ : مَجَّ :  
تَبَشَّ : أَيْمَنَ : يَوْمَ : يَوْمَ : ذَاكَ :  
لَسَ : كَيْفَ : لَسَ : ذَاكَ : فَوْقَ : أَكْجَمَ :  
لَسَ : مَجَّ : تَكُفُّوهُ : تَشْ : ذَاكَ :  
تَدَا : تَبَشَّ : لَسَ : يَوْمَ : تَدَا : مَجَّ :  
مَدَّ : يَوْمَ : تَبَشَّ : مَدَّ : يَوْمَ :



wāka, ta-na-fadi, 'Daka, daka, turmīna, uba  
 ya kōmō uban miji, wayō turmīna uwa  
 ta kōmō uwar miji, wayō kaitōnia.'

Ta-na-yin wāka hakanan, ta-na-kūka da hawāye.

Uwa kūa ta-na dāki, ta-na-ganinta, har ta gama  
 abinda ta ke yi duka. Mutānen gida, da su-ka-tafi  
 gōna, su-ka-kōmō. Uwa ba ta che kō-

-mī ba. Da dare ya yi, sai ta gaya ma mai-gida, ta che

'Kā ji, kā ji, abinda yārinya nan ke yi.' Uba,

ya che, 'Kō yārinya da ta bache, kō ita che?'

Sai su-ka-che, 'Ama idan ita che, akwai wani tambō

ga bāyanta, tun ta-na <sup>13</sup>jārīriya, aka-bar ta

dāki wurin wuta, ya kōne ta?' Aka-kirāwō ta.

singing and saying, 'Pound, pound, my mortar, father has become (my) husband's father, alas, my mortar! Mother has become (my) husband's mother, alas for me!' She was singing thus (and) shedding tears, the mother also was in the room and was watching her until she had done all she had to do. When the people of the house who had gone to the farms came back, the mother did not say anything. When night came, then she told her husband; she said, 'Such and such the maid did.' The father said, 'Could it possibly be the maid who was lost?' Then they said, 'But if it is she there is a certain mark on her back ever since she was an infant, she had been left in a house with a fire (and) it had burned her.' She was summoned.

رَاكَ : مَتَلَقَ : دَكَ : تَرَكَ : مُتْرَمِلًا : أَمَلًا :  
 يَلَاكُوهُوا : أَسْرَجَ : أَرِيحُ مُتْرَمِلًا : عَوَارًا :  
 مَلَاكُوهُوا : عَوْرَجَ : أَرِيحًا : كَيْتُوهَا :  
 تَطْلُقُ : رَاكَ : تَكْتُرُ : مَلَاكُوهَا : دَمَوَايِلَ  
 عَوَاكُوهَا : مَلَاكُوهَا : مَلَاكُوهَا : مَلَاكُوهَا :  
 أَمَلًا : مَلَاكُوهَا : دَكَ : مَلَاكُوهَا : دَمَوَا : دَلَاكُوهَا :  
 عَوَاكُوهَا : مَلَاكُوهَا : عَوَارًا : مَلَاكُوهَا :  
 مَلَاكُوهَا : دَمَوَا : مَلَاكُوهَا : مَلَاكُوهَا : مَلَاكُوهَا :  
 كَلَامًا : أَمَلًا : مَلَاكُوهَا : مَلَاكُوهَا :  
 مَلَاكُوهَا : مَلَاكُوهَا : مَلَاكُوهَا : مَلَاكُوهَا :  
 مَلَاكُوهَا : مَلَاكُوهَا : مَلَاكُوهَا : مَلَاكُوهَا :  
 مَلَاكُوهَا : مَلَاكُوهَا : مَلَاكُوهَا : مَلَاكُوهَا :  
 مَلَاكُوهَا : مَلَاكُوهَا : مَلَاكُوهَا : مَلَاكُوهَا :

Aka-gama ta da Ala da anabi aka-che, 'Mutume nan,  
 da ya yi maki aure nan, ubanki ne, kō kūa  
 anba shi rikō ne?' Sai yārinua ta kīa  
 ta fadi. Aka yi, aka yi, ba ta fadi ba. Sai <sup>14</sup> uban  
 ya che, 'Kāwō bāyanki en gani.' Ta juya  
 bāyanta. Su-ka-ga tanbo, wanda wuta  
 ta kōne ta tun tana jārīria. Sai  
 su-ka-che, 'Ashe hakana ne, tunda fārin  
 da ki-ka-zō dōmin me ki (ki) gaia mani?'  
 Sai su-ka-sani diarsu che. Sai  
 su-ka-aike gun ubanta, wanda  
 ya tsinche ta, aka-gaia masa kaman da aka-yi.

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They adjured her by Allah and the Prophet (and) said, 'This man who gave you in marriage, is he your father or were you given to him to be brought up only?' But the maiden refused to answer. Try as they could they could not get an answer. Then the father said, 'Present your back that I may see.' She turned her back, (and) they saw the scar where the fire had burned her when she was an infant. Then they said, 'Truly it is so. From the first when you came why did you (refuse) to tell me (us)?' And they knew it was their daughter. And they sent to her (foster) father, the one who had found her, and he was told what had happened.



أَكَلْتُكَ: دَأَزْ: دَأَقِي: أَكْتُ: نَتْمَنُ:  
 دَمِيَّتُكَ: أَفْرُغْ: أَمْكَبْ: كَحْكَمَ:  
 أَفْطَنَ: رَفُوحِي: لَسِي: دَأَرَفِي: تَفْتَرُ:  
 تَقْدِرُ: أَكْتِي: أَكْتِي: تَقْدِرُ: لَسِي: أَمْرُ:  
 يَنْ: كَأُورُ: دَأَمِيَّتُكَ: إِنْكَمَ: تَجْهَسُ:  
 دَأَمِيَّتُكَ: لَسِي: تَقْدِرُ: لَسِي: تَقْدِرُ:  
 تَقْدِرُ: تَقْدِرُ: دَأَمِيَّتُكَ: لَسِي:  
 لَسِي: أَفْطَنَ: كَحْكَمَ: تَقْدِرُ: لَسِي:  
 دَأَمِيَّتُكَ: دَأَمِيَّتُكَ: كَحْكَمَ: لَسِي:  
 لَسِي: دَأَمِيَّتُكَ: دَأَمِيَّتُكَ: لَسِي:  
 لَسِي: دَأَمِيَّتُكَ: دَأَمِيَّتُكَ: لَسِي:  
 يَنْ: دَأَمِيَّتُكَ: دَأَمِيَّتُكَ: لَسِي:

Sai shi kūa ya che, 'Bābu laifi ina rōkō  
ku ba ni yārinya, idan nā ga wani, in ba shi.  
Sai su kuma su-ka-ki yarda.' Miji kūa, da ya ji  
hakanan, sai ya dauki kwari, da <sup>15</sup> bakā tasa,  
ya shiga dāji, ya rataye kainsa, ya mutu. Mafārin  
kiyaya <sup>16</sup> yan uba ke nan. Shi ke nan, <sup>17</sup> kungurus  
kan kūsu.

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And he said, 'There is no harm done. I beg you give me the maiden. If I have found another I shall give her to him (the husband).' But they (the girl's real father and mother) refused to consent to this. As for the husband, when he heard this he took his quiver and bow. He went into the forest (and) hanged himself. He died. And this was the beginning of hatred among the children of one father by different mothers. That is all. Off with the rat's head.

لَسْتُ شَيْخًا : يَتَذَكَّرُ : أَيْ جَمْعُ : أَمَّا وَكَو  
كَبِيرٌ : يَدْرُسُ : أَدْنَى : مَا تَحْتَ : أَيْ مَبْدَأُ :  
لَسْتُ شَيْخًا : لَسْتُ كَيْفَ : مَعَ كَو : أَيْ جَمْعُ  
مَكْتَبَةٍ : لَسْتُ بِمَكْتَبَةٍ : كَو : أَيْ مَكْتَبَةٍ :  
يَسْتَلِمْ : أَيْ : يَمْرَأَتِي : كَيْسٌ : مَقْتَدِرٌ : مَقْدَرٌ :  
فَيْتِي : يَتَذَكَّرُ : كَسَنَ : شَيْخِي : فَنُفِّرُ :  
كَفَرُ : سَنَ



## No. 3.

Wanan tātsūniar kōnan dāji che.

<sup>1</sup> Gātanān, gātanān, ta je, ta dāwō. Sarki  
 ya bari aka-sa ma dāji wuta. Aka-gewaye,  
 ba asāmu kōmi ba, har dāji ya kōnē  
 duka. Sai wani mugun yārō ya gani wani rāmē.  
 Ya gina, bai ga kōmi ba, sai wata tsōfūa  
 ta fitō achiki. Da fitowa, sai ta pasa kūwa,  
 ta che, 'Sarki <sup>2</sup> yā sa ma dāji wuta, kōwa  
 yā gani rāmenga yā wuche, sai kai ka gina,  
 yau <sup>3</sup> kaa gani. Sai ta fāfari yārō. <sup>4</sup> Sai  
 yārō ya buge ta da gatari. Ta tuma bisa,  
 ta zama shāfō, zaa ta fauche shi, sai ya halbe ta;

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This tale is about a bush-burning. A story, a story. Let it go, let it come. A chief gave permission for the grass to be burned. They went all round but did not see anything (game) until all the grass was burned. Then a certain bad boy saw a hole and dug (there); he did not see anything. But an old woman came out, and on her emerging she screamed (with rage) and said, 'The chief has set fire to the bush; (hitherto) whosoever has seen this hole has passed on, and now you must dig it up. To-day you will see.' Then she sprang on the boy, but the boy struck her with his axe. Up she leaped and turned into a hawk, and when she was about to swoop down on him he shot at her;

وَمَقَرَّ طَوْفِيْرُكُمْ مَرَّاجِيْثًا ۖ

فَمَا تَقْنَنَ غُلَامَتُنَّ تَحْسَبْنَ قَدَافًا ۖ لَسَرَكُم ۖ

يَمِيْرُ ۖ أَكَلَا لَمْ يَدَايِجَ ۖ وَتَقْنَنَ ۖ أَكَلَا لَمْ يَكُنْ

بِالْأَسْلَامِ ۖ كَرِهِيْتَ ۖ قَدَرَدَايِجَ ۖ يَكْرَهُنَّ ۖ

دَكَّ ۖ لَسَرُ وَفِيْهِ غُفْرٌ ۖ يَدَاوِيْ ۖ يَغْنَمُ ۖ وَفِيْهِ رَامِيْ

يَغْنَمُ ۖ يَمِيْلُ كَرِهِيْتَ ۖ لَسَرُ وَفِيْهِ رَامِيْ ۖ

مَيَّوْثُوْا ۖ أَتَكْرَهُ ۖ دَاوِيْ ۖ لَسَرُ وَفِيْهِ رَامِيْ ۖ

تَبَّ ۖ لَسَرَكُم ۖ يَدَاوِيْ ۖ وَتَقْنَنَ ۖ كَرِهِيْتَ ۖ

يَدَاوِيْ ۖ وَفِيْهِ رَامِيْ ۖ لَسَرَكُم ۖ يَكْرَهُنَّ ۖ

يَمِيْرُ ۖ كَرِهِيْتَ ۖ لَسَرُ وَفِيْهِ رَامِيْ ۖ لَسَرُ

يَدَاوِيْ ۖ يَمِيْلُ ۖ دَاوِيْ ۖ وَفِيْهِ رَامِيْ ۖ يَمِيْلُ

تَدَاوِيْ ۖ دَاوِيْ ۖ دَاوِيْ ۖ لَسَرُ وَفِيْهِ رَامِيْ ۖ

hakanan har ta rinjāye shi. Ya gudu. Shi-na-gudu, ya je,  
 ya iske zanzarō, shi-na-sāka. Sai zanzarō  
 ya che, 'Ina zaa ka.' Ya che, 'Wata tsōfūa ta korō ni.' Sai  
 zanzarō ya che, 'Zamna nan ta tafō.' Sai yārō ya za-  
 -mna. Shi-na nan, sai tsōfūa ta zō, bābu shāwara,  
 sai ta zābura, zaa ta kāma yārō. Sai zanzarō ya hade ta.  
 Sai zanzarō ya dauki silili guda daia, ya ba  
 yārō, ya che, shi damre tsakar bāyansa. Sai  
 yārō ya damre shi, har bāyansa zaa shi tsumke.  
 Mafārin ka gani chikin zanzarō da girma  
 ke nan, tsōfūa ke chiki. Bāyansa kua,  
 dā ya zama silili, yārō ya damre shi

and so (they fought on) until she got the better of him. He  
 ran away. (As) he ran he came across a wasp, he was  
 weaving cloth. Then the wasp said, 'Where are you going?'  
 He said, 'An old woman chased me.' Then the wasp said,  
 'Sit here (till) she comes.' So the boy sat down. He was  
 there when the old woman came sure enough, and she sprang  
 to catch the boy; but the wasp swallowed her. He lifted  
 a single thread and gave it to the boy (and) said he must tie  
 it round his middle. So the boy tied him up, until his back  
 was almost cut in two. That is the origin of what you see;  
 the wasp's belly is big, the old woman is inside. His back,  
 which has become a thread, the boy bound it



مَكْنَزِ قَمَرِ فِجْدِ اِيشِ :: يَمَعْدُ :: اَشْدَّ اَمَعْدُ :: يَمَعْدُ  
يَمِ اَلْبَكْمِ :: دَمَدُ رُو :: اَشْدَّ اَلْبَكْمِ :: اَسْمَدُ دَمَدُ رُو ::  
يَمِ اَمَدُ اَك :: يَمِثْ :: اَوْ قَطْرُ فِجْدِ :: اَتَكْمُ رُو :: اَسْمِ  
دَمَدُ رُو :: يَمِثْ :: دَمَرُ قَمَرِ :: قَتَبُ اَسْمِ يَمِ اَرُو :: يَمِثْ  
قَمَرِ :: اَشْدَّ قَمَرِ :: اَسْمِ طَرُ فِجْدِ :: اَمَدُ اَرُو :: يَمِثْ اَرُو ::  
اَسْمِ مَدُ اَمَرِ :: دَمَدُ اَتَكْمُ :: يَمِ اَرُو :: اَسْمِ دَمَدُ رُو :: يَمِثْ  
اَسْمِ دَمَدُ رُو :: يَمِثْ رُو :: يَمِثْ رُو :: اَسْمِ اَرُو :: يَمِثْ  
يَمِ اَرُو :: يَمِثْ يَمِثْ مَرِ :: طَكْرُ يَمِثْ مَرِ :: اَسْمِ  
يَمِ اَرُو :: يَمِثْ مَرِ مَرِ :: قَمَرِ يَمِثْ مَرِ :: اَشْدَّ مَرِ ::  
مَبْدُ اَرُو :: كَقَمَرِ :: يَمِثْ مَرِ :: دَمَدُ رُو :: دَمَرُ مَرِ ::  
بَكْمَرِ :: طَرُ فِجْدِ :: اَبَكْمَرِ :: يَمِ اَسْمِ مَرِ ::  
حَمِثْ مَرِ :: اَسْمِ اَرُو :: يَمِثْ مَرِ مَرِ ::

ga <sup>5</sup> tsara bāya. Shi ke nan, <sup>6</sup> kungurus  
kan kūsū. Kūsu ba ya chi  
kaina ba, sai in chi  
kain dan banza.

---

at the middle, behind. That is all. Off with the rat's head.  
The rat will not eat my head, rather will I eat (its) head, son  
of a worthless fellow.

عَطَرِيَايَعِ، شَيْبِكَمَرٍ، فُتُكَمَرٍ،

كَمَرُكَمَرٍ، فُتُكَمَرٍ، مَيْتُ

كَيْتُ، مَيْتُ، مَيْتُ،

كَمَرُكَمَرٍ،



## No. 4.

Wānan tātsūniar <sup>1</sup> gayā che.

<sup>2</sup> Gātanān, gātanān, ta je, ta kōmō. Sarki ya haifi  
 diansa mai-keau, bābu kamanta achikin gari.  
 Sai ya che, 'Wanda ya yi nōma raana-gaya, gōnansa  
 ya wuche-kōwa, <sup>3</sup> shi ka aure dīa sarki. Yau,  
 ranan sarki ya yi gaya, atafō ayi masa nōma,  
 ama wanda ya yi nōma, ya wuche kōwa, shi ke da 'maatā.'  
 Yau ashe hawainya ya ji tundadewa,  
 ya je, shi-na-chin māganin nōma. Yau da raanar gaya  
 ta zō, hawainya shi-na gida, bai fitō ba, har mā-  
 -sunōma su-ka-yi nōma, su-ka-yi nisa. Kāna  
 hawainya ta zō. Da ya sāra hauya kasa sō daia,

---

This is a story about an alliance. A story, a story. Let it go, let it come. A chief begat a beautiful daughter; she had no equal in the town. And he said, 'He who hoes on the day the people come together and whose area hoed surpasses every one else's he marries the chief's daughter. So on the day the chief calls his neighbours to hoe (*gayā*), let them come (the suitors) and hoe for him. But he who hoes and surpasses every one else, to him a wife.' Now of a truth the chameleon had heard (about this) for a long time past, (and) he came along. He was eating hoeing medicine. Now when the day of the hoeing came round the chameleon was at home. He did not come out until those hoeing were at work and were far away; then the chameleon came. When he struck one blow on the ground with the hoe,

وَمَنْ تَطْعَمُهُ فَيَمْنَعُ عِيَالَهُ

فَمَا تَنْتَفِعُ أَتَمَنَّ تَجْمَلُ تَكُونُوا أَسْرَكُمْ يَحْيَاهُ

يَمْنَعُ مَيْمَنَهُ يَمْنَعُ يَمْنَعُ يَمْنَعُ يَمْنَعُ يَمْنَعُ

أَسْرَكُمْ يَمْنَعُ يَمْنَعُ يَمْنَعُ يَمْنَعُ يَمْنَعُ

يَمْنَعُ يَمْنَعُ يَمْنَعُ يَمْنَعُ يَمْنَعُ يَمْنَعُ

وَمَنْ تَطْعَمُهُ فَيَمْنَعُ عِيَالَهُ

فَمَا تَنْتَفِعُ أَتَمَنَّ تَجْمَلُ تَكُونُوا أَسْرَكُمْ يَحْيَاهُ

يَمْنَعُ مَيْمَنَهُ يَمْنَعُ يَمْنَعُ يَمْنَعُ يَمْنَعُ

يَمْنَعُ يَمْنَعُ يَمْنَعُ يَمْنَعُ يَمْنَعُ يَمْنَعُ

تَمْنَعُ تَمْنَعُ تَمْنَعُ تَمْنَعُ تَمْنَعُ تَمْنَعُ

أَسْرَكُمْ يَمْنَعُ يَمْنَعُ يَمْنَعُ يَمْنَعُ يَمْنَعُ

تَمْنَعُ تَمْنَعُ تَمْنَعُ تَمْنَعُ تَمْنَعُ تَمْنَعُ

sai ya hau bisa hauya ya zamna. Sai hauya  
 ta kâma nōma, ta-na-tafia tar! har ta chika  
 da manōma, ta wuche, ta kai bākin <sup>6</sup> kunya.  
 Hawainya ya sabka, ya zamna, ya fūta, kâna  
 manōma sun-ka-kāwō. Saanan sarki,  
 shi bai yarda ba, sai wanda ya yi gudu, ya tsēre  
 kōwa duka, shi ke aure dīarsa.  
 Sai <sup>6</sup> gumki ya che shi ya fi kōwa  
 gudu. Sai su-ka-yi gudu, sai hawainya ta zama  
<sup>7</sup> tanpasua, ta tuma, ta mane ga wutsiār  
 gumki. Sai gumki shi-na-gudu, har ya wuche  
 kōwa, har ya kāwō kōfar gidan

---

then he climbed on the hoe and sat down, and the hoe started  
 to hoe, and fairly flew until it had done as much as the hoers.  
 It passed them, and reached the boundary of the furrow.  
 The chameleon got off, sat down, and rested, and later on the  
 (other) hoers got to where he was. Then the chief would  
 not consent, but now (said) he who ran and passed every one,  
 he should marry his daughter. Then the hartebeest said he  
 surpassed every one in running. So they had a race. But  
 the chameleon turned into a needle; he leaped (and) stuck  
 fast to the tail of the hartebeest, and the hartebeest ran until  
 he passed every one, until he came to the entrance of the  
 house



لَسِي يَحْدُ : يَسْرَقُ حَرْشٌ : يَخْدُفُ : لَسِي قَوْسٌ :  
 تَكَلَّمَ قَوْسٌ : قَتَلَ قَيْسٌ : قَتَرٌ : قَتَرَتِكَ  
 : دَمُ قَوْسٍ : تَحْرُفٌ : تَكْنِي بِأَكْرَ : كُنْيَا  
 قَرْوَيْنِي : يَسْنِكُ : يَخْدُفُ : يَفْحُوقُ : كَأَنَّ  
 قَوْسٌ : لَسْنُكَ كَأَنَّ : لَسْتُمْ : لَسَرَكُمُ :  
 شَيْبَتِي عَرَبٌ : لَسِي وَفَدِي عُدٌ : يَجْطِبُ  
 كَوْرًا : دَكٌ : شَيْبَى أَوْ رَسٌ : حَمِيرٌ لَسَنٌ :  
 لَسِي عَمِكُ : يَشْتَبِي : لَسِي يَدِي : كَوْرًا :  
 قَمٌ : لَسِي لَسَكُمُ عُدٌ : لَسِي قَرْوَيْنِي : قَدَمٌ :  
 مَبْقَسُوا : يَتَمُّ : يَمْبِي : عَرَضِيْمٌ :  
 عُمِكُ : لَسِي عَمِكُ : شَتَا عُدٌ : حَمْرِي حُفْ  
 كَوْرًا : قَمْرِي كَأَنَّ : كَوْرَةٌ : عَمَدٌ

(gidan) sarki. Ya wuche. Sai hawainya ya saki  
wutsiār gumki. Ashe hawainya ya gani  
yārinya. Sai ya rungume ta. Kāmin gumki  
shi kōmō, sai ya tarda hawainya shi-na-  
-rungume da yārinya. Sai gumki ya rika  
kūka da hawāye. Mafārin abinda ka ke gani  
ga idānunsā, kaman hawāye ke nan, tun ranan  
ya ke kūka, bai share hawāye ba.

<sup>8</sup> Kungurus kan kūsu.

---

of the chief. He passed it. Then the chameleon let go the hartebeest's tail; of a truth the chameleon had seen the maiden. So he embraced her, and when the hartebeest came along he met the chameleon embracing the girl. Thereupon the hartebeest began to shed tears, and that was the origin of what you see like tears in a hartebeest's eyes. From that day he has wept and not dried his tears. Off with the rat's head.

نَعْمَ نَسْرُكُمْ :: يَحْشُرُ :: أَسْمَى تَحْرِيضِي :: يَأْسِك ::  
 وَطَيْمَر :: نَحْمَك :: أَلْبَنِي تَحْرِيضِي :: يِلَاعَم ::  
 يِلَارْمَن :: أَسْمَى مِرْ نَحْمَت :: كَامِن :: نَحْمَك ::  
 لَشْكُ حَمْد :: أَسْمَى مَقَرْد :: تَحْرِيضِي :: لَشْكُ ،  
 وَفُجْجَن :: دِيَارْمَن :: أَسْمَى عَفْكَ :: يِيمِرْ ك ::  
 كُوكِي :: دَقَرَايِي :: مَقَارِز :: أَمْنَدَ وَجَلْمَ  
 عَمَادِ امْنَلَس :: كَمَن :: دَقَرَايِي :: بَكْمَن :: مَقَرْمَن  
 :: يَكْ كُوكِي :: يَمْنَشَارْ مَحْوَايِي ::  
 كُنْ لَرَس :: كُنْ قُورَس



## No. 5.

Wanan tāt̄sūnīar

<sup>1</sup> shasharbō mani che.

Wani mutum ke da <sup>2</sup> mātansa bīū, guda tā haifu  
 yāya bīū, guda kūa ba ta haifu ba, sai dan wani  
 ke wurinta. Shi kua ba shi sō wanda ta haifu,  
 sai wanda ba ta haifu shi ke so. Yau ananan  
 ranan yunwa ta zō garinsu, sai shi tafi dāji,  
 shi sāmu abinchi. Shi hana mai-yāya, shi bai  
 maras dia. Su chi, su bīū. Hakanan kulum, ranan  
 ya tafi dāji, ya sāmu kwain zābō gūda  
 ishirin. Sai ya kirāye ta, ya che, 'Ki zābi  
 guda daia, wanda ya fi girmā.' <sup>3</sup> Sai ta dauki

---

This story is (called) 'Whack me'. A certain man had two wives; one bore two children and the other had not any children, except the child of another who lived with her. Now he (the husband) did not like the one who had borne, but the one who had not borne. Now it came about that a day of famine came on them. Then he (the husband) went to the bush (and) found food, and refused the one with children and gave to the one without children, (and) they two ate; and it was so always. And one day he went to the bush and found guinea-fowl's eggs, twenty in number. Then he called her (the one he did not love) and told her to choose the largest of them. So she took

فَقُلْ طُوبَىٰ لِمَن

لَهُ

شَرُّ مَوَدَّةٍ

وَفُتْرٍ بَكَدَ مَا تَنْسِي مِيوَا: عُدَا: مَتَاقِيَفْ  
يَلَامِي مِيوَا: عُدَا: كَحَو: بِتَحْيِيَفْ: لَسْ: مَوَدَّةٍ  
بَكُورُفَت: لَشِيكُ: بِدَا: شَسُو: وَفَع: تَحْيِيَفْ  
لَسْ: وَفَع: بِتَحْيِيَفْ: شَكْسُو: يَجَا: مَقَامُ  
وَمَنْ: يَمْنُو: مَقْدُور: عَمْرُوسِنْ: سَيِّئَتِكَ: دَا: اِج  
لَسْ: مَقْدُورَا: اَمْت: لَشَعْم: مَيِّن: يَلَامِي: لَشَبِي  
مَقْدُورِي: لَشَا: سُو: مِيوَا: قَكْم: كَام: وَفَع  
يَمْت: دَا: اِج: يَلَامُورَا: كَحَو: مَقْدُورَا: عُدَا:  
مَشَر: لَسْ: يَكْرَا: مَت: يَمْت: كَدَا: اِج: =  
عُدَا: مَت: وَفَع: يَكْرَا: عَمْرُوسِنْ: لَسْ: مَقْدُورَا: =

guda, ta je, ta dafa, ta ba yāra. <sup>4</sup> Su-ka-chi.  
 Ranan ita kuma <sup>5</sup> ta je dāji, ta sāmu  
 hatsinta, ta <sup>6</sup> talga kunū, ta kirāye shi,  
 ta che, 'Dūba chikin yan <sup>7</sup> farutanka,  
 ka tsōma guda daia wanda ya fi girma ka lā-  
 -she, ka tāshi, ka bar ma yāra saura.' Sai  
 ya rika dūba yan yātsa, shi-na-jujuyāwa,  
 shi-na-fadi, 'Wani <sup>8</sup> zaa ni tsōmāwa chiki?' Shi-na-  
 -fadi, 'Wanga kō wanga?' Ashe hannunsa  
 guda shi-na wurin gūtsunsa, shi-na-kunta walki.  
 Sai ya kunche <sup>9</sup> walki maza maza, ya tūra chikin  
 kunū. Idānun maata shi-na-dūban wani wuri,

---

one, she went and boiled it, and gave it to the children to eat. And on that day she too went to the bush, she found corn, and stirred (it into) gruel. And she called him (her husband) and said, 'Look among your nails and dip (into the pot) one, the largest one of all, then lick (it), rise up, and leave the rest to the children.' Then he began to examine his nails, he turned them about, saying, 'What one must I dip in?' (and) he kept saying, 'Is it this one or that one?' But all the time his one hand was between his legs loosening his skin waist covering. Then he swiftly unfastened it, and plunged it into the pap, (in the pot) (when) the woman's eyes were looking the other way;



فَمِنْ أَتَى قَوْمًا فَقَالَ هَذَا قَوْمٌ لَا يَفْقَهُونَ  
لَا شَيْئًا مِنْ دِينِ اللَّهِ وَلَا يَأْمُرُونَ بِالْعَدْلِ وَلَا  
يَنْهَوْنَ عَنِ الْمُنكَرِ أُولَئِكَ هُمُ الْمُفْسِدُونَ  
فَمِنْ أَتَى قَوْمًا فَقَالَ هَذَا قَوْمٌ لَا يَفْقَهُونَ  
لَا شَيْئًا مِنْ دِينِ اللَّهِ وَلَا يَأْمُرُونَ بِالْعَدْلِ وَلَا  
يَنْهَوْنَ عَنِ الْمُنكَرِ أُولَئِكَ هُمُ الْمُفْسِدُونَ

ba ta gani ba. Sai ya tāshi ya che, <sup>10</sup> Nā tsōma dai.  
 Sai ta che, <sup>11</sup> Kai ka ji da abin fadi.' Sai ta <sup>12</sup> kyale.  
 Wata raana ta tafi dāji, ta ganō <sup>13</sup> mārā. Sai  
 ta wuche. Sai mārā ta che, 'Kāka ki ke wuche ni  
 ba ki gaishe ni?' Sai ta che, <sup>14</sup> Sannū.' Sai mārā  
 ta che, <sup>15</sup> in gwiya.' Sai <sup>16</sup> maatar nan ta kyale, ta wuche.  
 Sai mārā ta che, 'Ba ki tanbaya na sūnana?'  
 Sai maatar nan ta che, 'Kāka sūnanki?'  
 Sai mārā ta che, 'Sūnana, <sup>17</sup> Shibshibtō mani,'  
 Sai maatar nan ta kyale, zaa ta wuchewa.  
 Sai mārā ta che, 'Ba ki tanbaya sūnana?' Sai  
 maatar nan ta che, 'Kāka sūnanki?' Sai

she did not see. Then he stood up and said, 'I have put one in.' And she said, 'You will get put to shame over this,' and she refrained from saying any more. Another day she went to the bush, and saw a spoon and she passed on. But the spoon said, 'How is it you would pass on and not salute me?' So she said, 'Greetings to you.' And the spoon said, 'Greetings.' Then the woman would have let it go at that, and passed on, but the spoon said, 'Will not you ask my name?' So the woman said, 'What is your name?' And the spoon answered, 'My name is Help me.' And the woman did not speak again, and was about to pass on, but the spoon said, 'Will not you ask me my name?' So the woman said, 'What is your name?' And

بِتَقِيَةِ: أَسْمُ قَتْلَانِ: قِيَامُ طَرَفِي دَمِ:  
أَسْمُ قَتْلَانِ: كَيْفَ: دَامَ: أَسْمُ قَتْلَانِ: أَسْمُ قَتْلَانِ:  
وَقَتْلَانِ: قَتْلَانِ: قَتْلَانِ: قَتْلَانِ: قَتْلَانِ:  
قَتْلَانِ: أَسْمُ قَتْلَانِ: قَتْلَانِ: قَتْلَانِ: قَتْلَانِ:  
قَتْلَانِ: قَتْلَانِ: أَسْمُ قَتْلَانِ: قَتْلَانِ: قَتْلَانِ:  
قَتْلَانِ: قَتْلَانِ: أَسْمُ قَتْلَانِ: قَتْلَانِ: قَتْلَانِ:  
قَتْلَانِ: قَتْلَانِ: أَسْمُ قَتْلَانِ: قَتْلَانِ: قَتْلَانِ:  
قَتْلَانِ: قَتْلَانِ: أَسْمُ قَتْلَانِ: قَتْلَانِ: قَتْلَانِ:  
قَتْلَانِ: قَتْلَانِ: أَسْمُ قَتْلَانِ: قَتْلَانِ: قَتْلَانِ:



māra ta che, 'Sūnana Shibshibtō mani.' Sai māra  
 ta che, 'Ke kūa che, Shibshibtō mani in jia.' Sai  
 ita kūa ta che, 'Shibshibtō mani in jia.' Sai māra  
 ta che, 'Kāwō kworianki.' Ta kāwō kworianta, sai  
 māra ta rika zuba mata tūō, ta zuba mata  
 har kworianta ya chika. Ta tafō gida, ta dī-  
 -ba, ta bai mijinta. Saura kūa ita da yāra  
 su-ka-chi. Gari ya wāye, sai mijinta ya zō. Sai  
 ya che, 'Dōmin Ala ina ki-ka-sāmū abinchi nan?'  
 Sai ta che, 'Na sāmū kudi ne, na gani hatsi,  
 na saye, na daka, na <sup>18</sup> tūka tūō.' Sai ya che,  
 'Bābu laifi.' Sai ya tāshi, ya fita, ya bar ta.

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the spoon said, 'My name is Help me'; and the spoon said,  
 'You too say, Help me that I may taste.' So she also said,  
 'Help me that I may taste.' Thereupon the spoon said,  
 'Bring your calabash.' She brought her calabash. Then  
 the spoon kept filling it with food, he poured it out for her  
 till her calabash was full. She went home, took it out, and  
 gave her husband, and the remainder she and her children  
 ate. Next day her husband came and said, 'For the sake of  
 Allah where did you get that food?' Then she said, 'I got  
 money, I saw grain, I bought it, I pounded it, and made  
 food.' And he said, 'That is all right,' and stood up, and  
 went out, and left her.

[illegible]

Ita kūa sai ta tāshi, ta dauki kworianta,  
 ta fita, ta tafi dāji, wurin da mārā ta ke,  
 ta iske mārā, ta che mata, 'Kāka sūnanki?'  
 Sai mārā ta che, 'Sūnana Shibshibtō mani.'  
 Ta che, 'Shibshibtō mani in jia.' Sai mārā  
 ta rika zuba mata tūō, har kworianta  
 ta chika. <sup>19</sup> Ta daukō, ta tafō gida, ta dība,  
 ta ba shi, ya chi, da shi da maatansa guda, (sk)  
 su-ka-kōshi. Kulum hakanan, sai ranan ya che,  
 'Dōmin Ala ba ki kai ni wurinda ki ke sāmu  
 tūō nan.' Sai ta che masa, 'In garin Ala ya wāye  
 ka zō.' Yau, da gari ya wāye sai ya zō, su-ka-je wurin

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She also got up, lifted her calabash (and) went out, and went off to the bush where the spoon was. She came to where he was and said to him, 'What is your name?' And the spoon said, 'My name is Help me.' She said, 'Help me that I may taste.' Thereupon the spoon commenced to pour out food for her until her calabash was full. She lifted it and went off home, took (the food) out and gave him. He ate, with his one wife. They were filled. And this happened again and again, till one day he said, 'For the sake of Allah will you not take me to where you are finding this food?' Then she said to him, 'When the dawn of Allah appears, come.' So when it was dawn, he came, and they went to the place



اَتَكْفُرُ : اَسْمُ قَتْلَانِ : قَدْ فُكِرَ : كَمْ يَمُوتُ : =  
 مَيِّتٌ : تَتَبَّعُ اِحْ : وَرَفَعَ قَدْرًا مَجْنُونًا  
 قَدِ اسْكُرَ قَدْرًا : مَثَبَتْ : كَلَاك : اَللّٰهُ مَنَّكَ  
 اَسْمُ قَدْرًا مَثَبَتْ : اَللّٰهُ قَدْرًا : شَيْئًا شَيْئًا مَمْن  
 مَثَبَتْ شَيْئًا شَيْئًا مَمْن : اَفْجَى : اَسْمُ قَدْرًا : مَد  
 تَمَرَّكَ بِلَا مَثَبَتْ : مَثَبَتْ : تَمَرَّكَ مَيِّتٌ :  
 تَمَرَّكَ : مَد وَكُفْرًا : تَتَبَّعُ اِحْ : غَدَا : تَمَرَّكَ  
 قَبْلَ اَلِشْ : مَيِّتٌ : شَيْءٌ مَثَبَتْ : اَسْمُ : غَدَا : اَللّٰهُ  
 اَللّٰهُ كُفْرًا : اَللّٰهُ مَثَبَتْ : اَسْمُ : مَمْن :  
 مَد وَكُفْرًا : اَللّٰهُ : اَللّٰهُ : اَللّٰهُ :  
 تَمَرَّكَ : اَسْمُ : مَثَبَتْ : اَللّٰهُ : اَللّٰهُ : اَللّٰهُ :  
 كُفْرًا : اَللّٰهُ : اَللّٰهُ : اَللّٰهُ : اَللّٰهُ :

māra ta che, 'Gaishe ta.' Sai ya gaida māra. Sai  
 maatarsa ta che, 'Tanbaye ta mana, che, Kāka  
 sūnanki?' Sai ya che, 'Kāka sūnanki?'  
 Sai māra ta che, 'Sunana Shibshibtō mani.'  
 Sai <sup>20</sup> maatar kūa ta che masa, 'Che, Shibshibtō mani  
 in jia.' Sai ya che, 'Shibshibtō mani in jia.' Sai  
 māra kūa ta dīnga zuba masu tūō, har  
 korainsu su-ka-chika. Su-ka-dauki, sa-ka-kā-  
 -wō gida, su-ka-chi. Da dare ya yi, sai mijin ya kōma,  
 ya dauke māra, ya kāwō gida, ya sainya  
 chikin <sup>21</sup> rufēwa. Idan yā ji yunwa, sai shi che maa-  
 -tansa ta shiga chikin rufēwa, ta gani me

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where the spoon was. She said, 'Salute her,' so he saluted  
 the spoon. Then his wife said, 'Ask her, can't you (her  
 name)? say, What is your name?' So he said, 'What is  
 your name?' And the spoon said, 'My name is Help me.'  
 And the wife said to him, 'Say, Help me that I may taste.'  
 And he said, 'Help me that I may taste.' Thereupon the  
 spoon commenced to pour out food for them until their  
 calabash was full; then they lifted it and took it home.  
 They ate. When night came then the husband returned.  
 He lifted up the spoon and came back to the house, and put  
 the spoon inside the grain store. When he felt hungry then  
 he told his wife to go into the grain store and see what

هَارَ اِيْتَشِي : خِيَابَت : اَسْمُ وَتَحْنِيم مَارَا : اَسْمُ

مَقْرَسَن قَشَّ قَبِيْقَمَرَن : شَكَكَ :

لَا إِلَهَ إِلَّا أَنْتَ ۖ ائْتِنَا الْوَعْدَ الْكَافِيَ ۖ إِنَّكَ أَنْتَ الْغَفُورُ ۖ

لَسْقِي قَارًا قَبْلَ لُحُوقِ مَنِي الشَّيْءِ الْمُتَوَقِّعِ

سَمْعًا مَرْكُوحًا: قَبْلَ مَسْ: ثَلَاثِينَ مَرَّةً

اَفْجِي : اَللّٰمِ يَا : لَيْسَ شَيْءٌ قَدِيمٌ : اَفْجِي : اَللّٰمِ

مَدَارُ الْحَرِّ: مَدِينَةُ نَعْمَ: دِيَارُ مَسْ: مَشْجُورُ: قَمَرُ

مُخَوِّرِينَ: مُسَكِّتِينَ: مُسَكِّتِينَ: مُسَكِّتِينَ

وَوَعَدَا: الْكَتَابَ: عَدَدُ رُبْعَيْنِ: اَلْاِسْمُ مَجْمُوعٌ: يَكُونُ

مَدَّوْجِي : مَدَّوْجِي : مَدَّوْجِي : مَدَّوْجِي : مَدَّوْجِي :

تَكْرِوْكُ : اِتْرَاقِ : يَنْو : اَلْسَ شَبَقَا

تَنْتَسِقُ شَيْئًا مِنْكُمْ : رُجِعُوا : تَقْتَنِمُ : مَكِي



ke chiki. Sai ta shiga rufēwa, ta iske m̄ara.  
 Ta che, 'Kāka sūnanki?' Sai m̄ara ta che,  
 'Sunana Shibshibtō mani.' Sai ta che, 'Shibshibtō  
 mani in jia.' Sai m̄ara ta chika mata kworia  
 da tūō. Ba su bai wachan maata da ta gwoda masa.  
 Ita kūa ba ta sāmūn abinchi, hakanan kulum.  
 Sai ranan maatansa wa(n)da shi ke sō, mai-gida  
 ba shi gida, ya je dāji. Sai ta dauki  
 m̄arā ta kai raafi, ta-na-wanki. Sai <sup>22</sup> m̄atan  
 sarki su-ka-zō, su-ka-gaishe ta, su-ka-che  
 'Me ki ke yi?' Ta che, 'Gā shi dai.' Sai su-ka-kyale.  
 Sai ta che, 'Ba ku gaishe ta?' Sai su-ka-che, 'Sannu, sannu.'

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was inside. When she entered the store she met the spoon. She said, 'What is your name?' Then he said, 'My name is Help me.' And she said, 'Help me that I may taste.' And the spoon filled her calabash with food. And they did not give that wife who had told him all about it. She also did not find any food. It was always so, until one day his wife, the one the man loved, when the husband was not at home, he had gone to the bush, took the spoon. She came to the stream and was washing it, when the chief's wife came and greeted her and said, 'What are you doing?' She said, 'Look at that.' Then they said nothing more. Then she said, 'Are you not going to salute her?' And they said, 'Greetings, greetings.'

بِكَيْتِكَ ۖ لَسْمَ مَشْعَرُ زَيْنَةٍ ۖ قَدْ لَسَكِي مَارَا ۖ  
تَبْتَ كَاكَ ۖ لَسْمَ مَنِكَ ۖ لَسْمَ مَارَا ۖ قَبْتَ ۖ  
لَسْمَ مَارَا ۖ لَسْمَ مَشْعَرُ مَعْمَرٍ ۖ لَسْمَ قَبْتَ شَيْبِ شَيْبَةٍ  
مَعْمَرٍ ۖ اِفْجَعِي ۖ لَسْمَ مَارَا ۖ قَبْتَ كَامَتٍ ۖ كَرْمِي ۖ  
دَمْرُوه ۖ بِمَا لَسْتِ بِنِزْوَةٍ مَعْمَرٍ مَعْمَرٍ ۖ لَسْمَ مَارَا ۖ  
اِنَّكَ ۖ بِمَا لَسْتِ مَارَا ۖ اَمِيْمَتٍ ۖ تَكْتَمُ ۖ كَلَمٌ  
لَسْمَ مَعْمَرٍ ۖ مَارَا ۖ لَسْمَ مَارَا ۖ مَارَا ۖ مَارَا ۖ  
ۖ بِمَا لَسْتِ ۖ اَمِيْمَتٍ ۖ اَمِيْمَتٍ ۖ لَسْمَ مَارَا ۖ  
مَارَا ۖ تَكْتَمُ ۖ رَأِيْمٍ ۖ مَارَا ۖ لَسْمَ مَارَا ۖ  
لَسْمَ مَارَا ۖ لَسْمَ مَارَا ۖ لَسْمَ مَارَا ۖ لَسْمَ مَارَا ۖ  
بِكَيْتِكَ ۖ قَبْتَ ۖ مَارَا ۖ لَسْمَ مَارَا ۖ  
لَسْمَ مَارَا ۖ بِمَا لَسْتِ ۖ لَسْمَ مَارَا ۖ لَسْمَ مَارَا ۖ

Ta amsa gaisua. Sai maatar nan ta che, 'Ku tanbaye ta ku che, Kāka sūnanki?' Ta che, 'Sūnana shibshibtō mani.' Sai su-ka-che, 'Wani abu kuma aka-che masa Shibshibtō mani?' Sai maata nan ta che, 'Ku che, Shibshibtō mani in jia.' Sai su-ka-che, 'Shibshibtō mani in jia. Sai māra ta dīnga zuba masu tūo.

Wadansu sun dēbi rūa, sai su-ka-zuba, su-ka-kāwō, ta zuba masu tūō, su-ka-dauki, su-ka-kai gida, Sarki ya tanbaye su. 'Ana ku-ka-sāmu abin nan?' Sai su-ka-che, 'Raafi mu-ka-je, mu-ka-ishe maatar wāne, sai ta che, Ba ku gani ina wanki māra ba? Mu-ka-che, Mun gani. Sai ta che, Ba ku gaishe ta?

It answered the salute. Then this wife said, 'Ask, What is your name?' It answered, 'My name is Help me.' Then they said, 'What sort of a thing now do they call Help me?' Then this woman said, 'You say, Help me that I may taste.' And they said, 'Help me that I may taste.' Thereupon the spoon kept pouring out food for them. Some have (had) drawn water, but they poured it out, and brought (their calabashes), and the spoon poured in food for them, and they lifted it and took it home. And the chief asked, 'Where did you get this thing?' And they said, 'We went to the stream and we met there the wife of So-and-so, and she said, Don't you see I am washing a spoon? We said, We have seen, and she said, Will you not salute it?



تَأْمُرُ بِحَيِّ لَوْحًا: أَسْمَى مَا تَمَرَّسَ: قَبْلَ كَتَبْتَ  
كُتِبَ كَذَا: أَسْمَى مَنِكَ: مَتَى لَوْحًا مَنِي:  
لَشِبَّ شَبَبُهُ مَن: أَسْمَى لَكَبًا: وَفَدَا بِكُمْ: أَبَا  
مَسْرُوقٍ: لَشِبَّ شَبَبُهُ مَن: أَسْمَى مَا تَمَرَّسَ: قَبْلَ كَتَبْتَ:  
لَشِبَّ شَبَبُهُ مَن: أَسْمَى لَكَبًا: لَشِبَّ شَبَبُهُ مَن  
: أَسْمَى: أَسْمَى مَا تَمَرَّسَ: ذِي مَالٍ مَن مَحْرُورٍ:  
وَعَدَ مَالٍ: أَسْمَى مَبِي: وَرَوَا: أَسْمَى لَكَبًا مَن: أَسْمَى كَأَوَّلِ  
مَدَّةٍ مَالٍ مَحْرُورٍ: أَسْمَى لَكَبًا: أَسْمَى كَبِي: أَسْمَى كَبِي  
لَسْرِكَمَ: يَتَّبِعُ شَيْئًا: أَسْمَى كَبِي لَسْرِكَمًا: أَسْمَى  
لَسْمَى لَكَبًا: وَأَسْمَى مَكَبِي: مَكَبِي شَيْئًا: مَا تَمَرَّ  
وَأَسْمَى: أَسْمَى مَتَى بِكَبِي: أَسْمَى لَكَبًا: مَدَاوَبِ  
: مَكَبِي: مَكَبِي: أَسْمَى مَتَى: مَدَاوَبِ شَيْئًا

Mu-ka-che, Sannu <sup>23</sup>abuya. Ta che, Sannu kade. Sai mu-ka-yi shirū, mu-na-kalō, sai maatar nan ta che, Ba ku tanbaya sūnanta? Sai mu kūa, mu ka che, Kāka sūnanki? Ta che, Sunana Shibshibtō mani. Sai mu-ka-yi shirū, mu-na-dubanta, sai māatar nan ta che, Ku kāwō korainku, ku che, Shibshibtō mani in jia. Sai mu kūa mu-ka-che, Shibshibtō mani in jia, ta di-nga zubā muna tūō, ta chichika muna korai da tūō.' Sai sarki ya che, 'Ku je, ku kāwō ta, in gani.' Sai aka-tafi da fādāwa da dōgarai, aka-je, aka-tarda mutume nan, aka-che, 'Sarki ya che ka ba mu Shibshibtō mani, mu kāwō, shi gani.' Sai ya daukō ta dakansa, ya ba su. Shi na mai-bakin chiki

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We said, Greetings, lady friend. And it said, Greetings to you. Next we were silent, we were gazing, when that woman said, Will you not ask its name? So we then said, What is your name? and it said, My name is Help me. Then we were silent (again), we were watching, when that woman said, Bring your calabashes and say, Help me that I may taste. And we too said, Help me that I may taste. And it kept pouring out food for us and filled up our calabashes with food.' Then the chief said, 'Go and bring it that I may see.' So they went off, the court officials and the chief's body-guard, and they went and met this person, and they said, 'The chief says, give us Help me, that we may bring it for him to see.' So he took it himself and gave them; he was black of heart

مَكْبُتٌ لِّسْنُو: أَيْ: تَبْتُ لِسْنُو كَبُرَ: لِسْنُو مَكْرٍ  
 لِسْرُو: مُنَادٍ لَّو: لِسْنُو مَاتَرَمَنْ: بِمَا كُنْتُمْ: لِسْرُو  
 مَكْتُ: لِسْنُو مَوْكُو: مَكْبُتٌ كَرَك: لِسْرُو مَكْ  
 تَبْتُ لِسْرُو مَقَامٍ: لِسْبُ شَبْتُ مَقَمٍ: لِسْرُو مَكْ شَرُو  
 مُنَادٍ لَّو مَكْتُ: لِسْرُو مَاتَرَمَنْ: تَبْتُ كَكَلُو  
 كَرُو تَبْتُ: كَبْتُ شَبْتُ مَقَمٍ: أَيْ: مَقَمٍ: لِسْرُو  
 مَوْكُو: مَكْبُتٌ شَبْتُ مَقَمٍ: أَيْ: مَقَمٍ: مَقَمٍ  
 مَعْدُومٍ: مَقَمٍ: مَقَمٍ: مَقَمٍ: مَقَمٍ: مَقَمٍ  
 مَقَمٍ: لِسْرُو: لِسْرُو: لِسْرُو: لِسْرُو: لِسْرُو  
 أَيْ: مَقَمٍ: لِسْرُو: لِسْرُو: لِسْرُو: لِسْرُو: لِسْرُو  
 أَيْ: مَقَمٍ: لِسْرُو: لِسْرُو: لِسْرُو: لِسْرُو: لِسْرُو  
 كَبَامٍ: لِسْبُ شَبْتُ مَقَمٍ: مَقَمٍ: لِسْرُو: لِسْرُو: لِسْرُو  
 يَدُوكُو: مَقَمٍ: مَقَمٍ: مَقَمٍ: مَقَمٍ: مَقَمٍ



Su-ka-karbe, su-ka-kai ma sarki, 'su-ka-che, 'Gā ta.'  
 Sarki ya che, 'Sannu, abuya,' sai ta amsa, sai ya che,  
 'Ku kāwō akushi.' Aka-kāwō akushi, ya che,  
 'Kāka sūnanki?' Ta che, 'Sūnana Shibshibtō mani.'  
 Sarki ya che, 'Shibshibtō mani.' Sai ta dīnga zuba masa  
 tūō, ta chika masa akushi. Sai sarki  
 ya che, 'Wanan ya fi karfin gidan talaka.' Sai  
 sarki ya che akai ta gida. Aka-kai ta gida, ta-na-bai  
 gidan sarki abinchi. Shi kūa, wanda ke da māra,  
 shi-na-mutūa da yunwa. Ana-nan, ranan, maatansa,  
 wanda ta gwoda masa māra, ya dauke, ya bar ta,  
 sai ta je dāji, bidan abinchi. Sai ta gani tsumājia,

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They received (it) (from him), they brought (it) to the chief and said, 'Behold it.' The chief said, 'Hail, lady friend,' and it answered. And he said, 'Bring large wooden dishes,' and large wooden dishes were brought. Then he (the chief) said, 'What is your name?' and it said, 'My name is Help me.' And the chief said, 'Help me,' and it kept pouring out food and filled the wooden plates for him. And the chief said, 'This is too good a thing to be in a poor man's house.' So the chief ordered it to be brought to his house. It was brought to his house and it supplied the chief's house with food, but as for him who had the spoon (formerly) he was dying of hunger. Then one day his wife, the one who had shown him the spoon, when he had taken it and left her, went to the bush to look for food. And she saw a branch of a tree,

لَسْكَ كَمِ بِي : لَسْكَ كَيْمَ لَسْكَ كَم : لَسْكَ ثَاغَا :  
 لَسْكَ كَم يِيثَا : لَسْكَ كَم : لَسْكَ كَم : لَسْكَ كَم : لَسْكَ كَم :  
 كَكَ : لَسْكَ كَم : لَسْكَ كَم : لَسْكَ كَم : لَسْكَ كَم :  
 لَسْكَ كَم يِيثَا : لَسْكَ كَم : لَسْكَ كَم : لَسْكَ كَم :  
 مَرْو : مَرْو : مَرْو : مَرْو : مَرْو :  
 يِيثَا : مَرْو : مَرْو : مَرْو : مَرْو :  
 لَسْكَ كَم : لَسْكَ كَم : لَسْكَ كَم : لَسْكَ كَم :  
 مَرْو : مَرْو : مَرْو : مَرْو : مَرْو :  
 لَسْكَ كَم : لَسْكَ كَم : لَسْكَ كَم : لَسْكَ كَم :  
 مَرْو : مَرْو : مَرْو : مَرْو : مَرْو :  
 لَسْكَ كَم : لَسْكَ كَم : لَسْكَ كَم : لَسْكَ كَم :  
 مَرْو : مَرْو : مَرْو : مَرْو : مَرْو :

wadansu su-ka-che, 'kurfū,' ta gani chikin dāji.

Ta che, 'Sannu.' Ta che, 'Sannu kade.' Maatar nan

ta che, 'Kāka sūnanki?' Kurfū ta che,

'Sūnana Sharsharbō mani. Sai maatar nan

ta che, 'Sharsharbō mani in jia.' Sai kurfū

ya dinga feadinta, sharb! sharb! ta-na-

-gudu, ta-na-kūwa, ta-ma-che, 'Wāyō <sup>24</sup> nā tūba,

nā bī ka, baa ni kārawa.' Kurfū kūa

shi-na-dukanta, har mutāne su-ka-zō, (sk)

su-ka-fāfēta. <sup>25</sup> Ta je gida; ta kirāwō mijinta;

ta kai shi wurin bulāla; ta che, '<sup>26</sup> Kā gani,

nā sāmu wani abu kuma mai-bāda abinchi.'

some say a whip; she saw it in the forest (bush). She said, 'Greetings,' and it said, 'Greetings to you.' And the wife said, 'What is your name?' and the whip said, 'My name is Whack me.' And the woman said, 'Whack me that I may feel.' Thereupon the whip kept flogging her, whack! whack! She was running away, she was yelling, she was saying, 'Alas, I am repentant, I shall follow you, I won't do it again.' But the whip flogged her until people came and rescued her. She went home and called her husband, and took him to where the whip was, and said, 'Have you seen, I have found another thing again for giving food.'



اَدْمُنْ لَكَ كَرْجُو ۚ تَكُنْ ۚ تَكْرَدِاج  
 تَبْلَسْنُو ۚ تَبْلَسْنُو كَج ۚ مَا تَمَرْمَنْ  
 تَبْلَك ۚ لَسْمَنْك ۚ كَرْجُو تَب ۚ  
 لَسْمَانِي ۚ لَسْمَرْجُو مَن ۚ لَسْمَا تَمَرْمَنْ  
 تَبْلَسْمَرْجُو مَن ۚ اَفْجِي ۚ لَسْمَا كَرْجُو ۚ  
 يَدْمَنْ ۚ وَدْمَنْ ۚ لَسْمَرْجُو ۚ تَبْلَا  
 عَد ۚ تَبْلَا كَرْجُو ۚ تَبْلَا وَجُو ۚ مَا تَحُوب  
 نَابِيك ۚ بَانِكَا رُو ۚ كَرْجُو كَرْجُو ۚ  
 شَدَا وَكُنْتُ ۚ حَمْمَا مَن ۚ لَسْمَا ۚ لَسْمَا  
 لَسْمَا وَكُنْتُ ۚ تَجِي عَدَا ۚ تَكْرَا وَوَجِي  
 تَكْمِيش ۚ وَوَجِي لَال ۚ تَبْلَا كَا عَم ۚ  
 مَا سَامُوا ۚ وَوَجِي كَم ۚ مَبْلَا مَبْلَا

Sai ta tsaya daga nīsa, ta che, 'Gā shi chan.' Sai miji ya tafi da hamzari, farm! farm! sai ya tarda bulāla, ta-na-  
<sup>27</sup> -kunche. Ya che, 'Sannu, abōkīna.' Bulāla ya che, 'Sannu kade.' Shi-na-tsamāni, kō abin kirki ne.  
 Sai ya che, 'Kāka sūnanki?' Sai kurfū ya che, 'Sunana Sharsharbō mani in jia.' Sai mutume nan ya che, 'Sharsharbō mani in jia.' Sai bulāla ya dinga dūkansa, har ya gaji. Ya kō-  
 -mō, ya <sup>28</sup> kunta kurum. Mutume nan shi kuma ya tafi gida, ya kunta, shi-na-nīshi. Maatarsa wa(n)da shi ke sō, ta zō, ta-na-fadi, 'Me ya fāru?' Bai tanka ba. Shi-na-kurum, har ya sāmu sauki.

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Then she stood afar off, she said, 'There it is over there.' Then the husband went off in haste, tramp! tramp! until he met the whip; it was lying down. He said, 'Hail, friend,' and the whip said, 'Hail to you.' He was all the time thinking it was something good. Then he said, 'What is your name?' and the whip said, 'My name is Whack me that I may feel.' Then this man said, 'Whack me that I may feel.' Thereupon the whip kept beating him until it was tired. And the whip went back and lay quite still, and the man too went home and lay down. And the wife he loved came along and said, 'What has happened?' And he did not answer. He lay quiet until he got better.

[illegible]



Sai ya tafi ya iske bulāla kunche. Sai ya di-  
 -nga kuntā. Shi-na-kuntō, har ya kai kusa  
 da ita. Sai ya zābura, ya taushe ta, ya kāwō gida,  
 ya sainya chikin runbu. Sai ya zamna kurum  
 har maatar nan da shi ke sō ta zō, ta che,  
 'Yau yunwa ni ke ji.' Sai ya che, 'Shiga chikin  
 runbū, ki gani me ke chiki.' Sai ta tāshi  
 maza maza, ta che, 'Me ka sāmu yau?' Ya che,  
 'Kedai shiga.' Sai ta che, 'In dauki koria?'  
 Ya che, 'ī.' Ta dauki koria, ta shiga chikin runbū.  
 Ya rufe, ya che, 'Me ki (ka) gani?' Sai ta che, 'Wani abu  
 nā gani mai-tsawō.' Ya che, 'Gaishe shi mana?' Ta che,

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Then he went and came to where the whip was lying. Then he kept crouched down, he crouched down until he got near it, then he jumped and held it down, and took it home, and put it away in the grain store. Then he sat quietly until his favourite wife came. And she said, 'To-day I am feeling hungry.' Then he said, 'Go into the grain store and see what is inside.' Then she rose up in great haste, she said, 'What did you find to-day?' And he said, 'You yourself enter.' Then she said, 'Must I take a calabash?' He said, 'Yes.' She took a calabash and went into the grain store. He closed it. He said, 'What do you see?' And she said, 'Something I have seen which is long.' And he said, 'Greet it, cannot you?' She said,

[illegible]

'Sannu da fūtāwa.' Ta che, 'Kāka sūnanka?'

Ya che, 'Sunana Sharsharbō mani.' Ta che, 'Sharshar-bō mani in jia.' Sai bulāla ya dinga fiadinta,

ta-na-kurūrūa. Mijinta da ya ji, sai ya sheka da gudu,

ya yi dawa, maatarsa, wa(n)da ba shi sō, ita kuma

sai ta fita, ta yi dawa, dōmin tsōrō. Ita kūa

wachan, daket ta sāmu kafa, ta gudu. Su-ka-bar gida

kangō. Da wuri mārā da bulāla dāji su ke.

Mafārin zūansu gida ke nan.

<sup>20</sup> Kungurus kan kusu.

'I greet you (who are) resting,' (and) she said, 'What is your name?' It said, 'My name is Whack me,' and she said, 'Whack me that I may feel.' Thereupon the whip set about beating her, she was shouting. Her husband, when he heard, ran off to the forest, and his wife, the one he did not love, also ran out to the forest, through fear; and she also, the one who had entered the grain store, with difficulty she found a way of escape and ran off; and they left the house deserted. Long ago the spoon and the whip lived in the wilds, and this was the first time they made their appearance in the home. Off with the rat's head.



[illegible]

## No. 6.

Wanān tātsūniār wani sarki che

<sup>1</sup> Gātanan, gātanan, ta je, ta kōmō. Wani sarki  
ana-che da shi Kurungu-mūgun-kīfi, ya tsū-  
-fa chikin sarauta. Da ya kusa mutūa, shi-na da dia  
dayawa, sai ya tārā su, ya che, 'Idan <sup>2</sup> naa mutu me zaa ku  
giyāra makōkina da shi?' Baban dansa ya che,  
'Idan <sup>3</sup> kā mutu naa giyāra makōkinka dā zāki.'  
Kōwa ya fadi abinda zaa shi yi. Autansa ya che,  
'Idan kā mutu, ina-yin makōkinka da <sup>4</sup> kūra.'  
Yau ana-nan ba adade ba sai ya mutu. Kōwa  
ya kāwō abinda ya che. Sauran babansu da auta.  
Sai auta ya tafi dāji, shi-na-yāwō, sai ya <sup>5</sup> chintō

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This is a story about a certain chief. A tale, a tale. Let it go and let it return. A certain chief, by name Kurungu-the-bad-fish, grew old in his kingdom, and when he was near to death—he had many children—he called them together and said, 'If I were to die what would you all do to observe my funeral?' His eldest child said, 'When you are dead I shall mourn for you by (slaughtering) a lion.' Each one said what he would do. His youngest said, 'When you are dead I shall mourn for you by killing a hyena.' And it came to pass that not long after he died, and each brought what he said; only the eldest and the youngest remained (to fulfil the promise). Then the youngest went to the bush, he was walking, and he came across





<sup>6</sup> sānia, ya kāwō. Su-ka-yanka, su-ka-yi salka,  
 su-ka-dauki kan sānia da <sup>7</sup> kafāhu, (sk)  
 su-ka-tūra chikin salka. Sai ya je ya kirāwō kūra.  
 Ta zo, ya che, 'Mun yi <sup>8</sup> watanda, ba ka nan, mu-ka-ajie  
 nāka.' Su-ka-goda masa burgāme, su-ka-che,  
 'Gā shi nan, shiga, ka dauka.' Sai kūrā  
 ta kuna kai, ta shiga. Sai auta ya yi maza maza,  
 ya rufe bākin burgāme, su-ka-damre  
 kūra chiki, su-ka-ja kūra, su-ka-kai  
 bisa <sup>9</sup> kabarin ubansu. Su-na-duka har kirgi  
 ya pashe. Kūra ta sāmu <sup>10</sup> kafa, ta fita, ta gudu.  
 Sai auta ya ji haushi, ya che, 'Naa kāma ta  
 kuma.' Ana-nan, wata raana kuma ya sāmu

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a cow and brought it back. They slaughtered it and made  
 a skin bag of it, and they took the cow's head and feet and  
 pushed them into the bag. Then he went and called the  
 hyena. She came (and) he (the man) said, 'We divided up the  
 meat (when) you were not there, (and) we set aside your share.'  
 They showed her (lit. him) the bag, they said, 'There it is,  
 go in and lift (the meat).'

Then the hyena put in her head  
 and entered. Then the youngest son immediately closed the  
 mouth of the bag (and) they tied it up, the hyena inside,  
 and they dragged the hyena and brought her above their  
 father's grave. And they kept flogging her until the skin  
 burst. The hyena found an exit, got out, and ran off. Then  
 the youngest son got angry and said, 'I shall catch her  
 again.' And so another day he found

ثَلَاثِي : يَكْرَؤُ : لَكَيْتَكَ : لَكَيْتَ لَلْأَكْبَرِ :  
 لَكَيْتَ رُكَّ : كُنْ قَامِيَا : دَعَا لَهُ : اَك  
 لَكْتُور : ثَكْرُ سَلْ كَلِي : اَسْمِي يَحْيَى : يَكْرَؤُ : كُورَا  
 : مَقْدُور : يَثْمُنِي وَتَمْد : يَدَا كُنْ : اَمَّا جِي  
 نَاك : لَكْفَدَا مَسْن : يَمْرَعَا جِي : اَلْكَثْ  
 عَدَا شَمْن : شَقْم : كَدْرُك : اَسْمِي كُورَا :  
 ثَكْرُ كِي : مَشَغ : اَسْمِي اَوْ قَلِي يَمْدَه :  
 يَمْرُجِي : يَدَا كُنْ يَمْرَعَا جِي : لَكَيْتَ هَمْرِي :  
 كُورَا : ثَك : لَكْجِي : كُورَا : لَكْجِي  
 يَمْرُكِيَرُ يَمْسُنْ : سَدَا دُرُك : اَمْرُ كَرْمِ  
 يَبْقَشِي : كُورَا : مَسَام : كَبَل : يَبْقَشِي : تَقْدُ  
 اَسْمِي اَوْ قَلَا : يَجِي مَوْنِي : يَثْمُنَا كَامَلَا  
 كَم : اَمَّا مَمْن : وَتَمْرَا مِي كَم : يَمْسَام :

sānia, ya kāwō, ya yanka, ya bidi <sup>11</sup>dawō, ya like  
 idānunsā da shi, ya tafi dāji, ya gani kūra, ya che,  
 'Kūra, mun yi watanda ba ki nan, mu-ka-neme ki  
 mu-ka-gaji, mu kūa māsuri kō alkawali ne,  
 gama uwāyenmu, da zaa su mutūa, su-ka-che  
 mu rika bāya, kōwa ya sāmu wani abu, shi bidi  
 dan uwansa.' Kūra ya che, 'Gaskia ne, amā  
 wani mutum yā zō nan ya rūdē ni, hakanan  
 ya kai ni, shi-na-sō shi kashe ni.' Sai auta  
 ya che, '<sup>12</sup>Asha kūra mutum shii kira dan uwansa  
 dōmin shi kashe?' Kūra ta che, 'Mu tafi.'  
 Su-ka-kāma hainya, su-na-zūa, sai kūra ta tsaya

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a cow, he brought it back and killed (it), he searched for porridge and covered his eye with it and went off to the forest. He saw the hyena and said, 'Hyena, we have divided up the meat in your absence, we looked for you until we were tired. And as for us, we are a people who keep a promise to our parents, and when they were about to die they said we must continually give (gifts), and whoever found anything let him seek his brother (to share with him).' The hyena said, 'That is quite true, but some one has come here and deceived me. It was thus he enticed me away and he was wanting to kill me.' Then the youngest son said, 'Come now, hyena, would a man call his brother to kill (him)?' The hyena answered, 'Let us go.' They took the road, they were coming, when the hyena stood still



شَائِيں : يَكَاوُورِ يَتِيَنَك : يَبِيد : دَوُورِ يَلِيْفِيں  
 اِدَا اَمْسَرْد شِم : يَتِيَعِد اِم : يَتِيَعِد كُورَا : يَتِي  
 كُورَا : مَنِي وَتَمَد يَدَا كَتَر : مَكَبِيَك : =  
 مَك تَج : مَو كَو : مَدَا سَم كَو : اَلَكَا يَتِي  
 عَمَا : عَوَا يَمَن : دَدَا لَس : مَتَوَا : لَكَا شَا :  
 مَم كَا يَتِي : كُورَا : يَتِي سَام : لَوَا يَدَا : يَتِي  
 دَنَدَو مَن : كُورَا : يَتِي غَا لَكَا يَتِي مَم : اَمَا  
 وَتَمَتَرَن يَدَا اَمَن : يَمَرُو دَمَن : مَك تَرَن  
 يَكَمَرَن : لَشَمَا لَس : لَشَك شَمَم : لَسَا اَوَتِي  
 يَتِي اَشَمَا كُورَا : مَتَرَن شَكَم : دَمَدَو مَن لَس  
 دَو مَن : لَشَك شَمَم : كُورَا : يَتِي مَتِيَع : =  
 لَكَا مَم مَن : لَسَا دَا لَس : لَسَا كُورَا : مَتَمَن

ta che, 'Ai, jia wanda ya zō ya kirāye ni, kamanka shi ke, in ji bā kai bā ne.' Auta ya che, 'Mutume nan shi-na da <sup>13</sup> idānu gudā?' Kūra ya che, 'Mu tafi.' Su-ka-kāma hainya, su-na-tafia su-ka-kai gida. Sai auta ya goda masa wurin fāta sānia. Ya che, 'Shiga, akwai nāka chiki.' Sai kūra zaa shi kuna kai chiki, sai ya fitar ya che, 'Ai abōki, kad' ka zō ka yi mani kamar da dan uwa-nka ya yi mani.' Auta shi-na-tsaye. Sai ya che, 'Haba kūra, idan baa ka so <sup>14</sup> nāman ne, ka bari, <sup>15</sup> ka tafia(r)ka. Mutum shi kirāwō dan uwa-nsa dōmin shi chuche shi? Nāma na goda maka

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and said, 'No, yesterday he who came to call me, like you was he, let me hear it was not you.' The youngest son said, 'This man, had he one eye?' The hyena said, 'Let us go on.' They took the road and were going on (and) they reached the house. Then the youngest son showed him (her) where the cow's hide was, and he said, 'Enter, your (share) is within.' Then the hyena, when he (she) was about to push in his (her) head, came out and said, 'No, friend, do not come and do to me as your brother did to me.' The youngest son was standing by, and he said, 'Come then, hyena, if it is that you do not want the meat, leave it, and go about your business. Does a man call his brother in order that he may do him harm? The meat I show you

تَبَاءَ: بَعِي لَوْ: يَذَلُّ: يَكْرَأُ: يَمِينُ: كَمَنْكَ  
شَكْلُ: أَنْجِمَ: يَدَا: كَيْسَبُ: أَوْقَاتُ: يَثُ: مُتَبَسَّ  
شَدَادَ: إِدَامُ: غَدَا: كُرَا: يَمِينُ: مَنَه  
لُسْكَ: كَلَامَ: قَتْنُ: شَدَاتِي: لُسْكَ: غَدَا  
لَسْمُ: أَوْقَاتُ: يَجْدُ: أَمَشَ: لُورُ: جَلَا: تَلَامِي: يَنْ  
يَبْ: شَغ: أَخْوَمِي: كَثُ: لَسْمُ: كُرَا:  
بَا: شَكْرُ: كَم: يَكَم: لَسْمُ: يَمِينُ: يَبْ: آ:  
أَبْرُ: كَم: كَرُ: كَرُ: كَيْسَبُ: كَمَرُ: دَمُ:  
مُك: يَمِينُ: أَوْقَاتُ: شَدَاتِي: لَسْمُ: يَبْ:  
بَسْمُ: كُرَا: إِدَامُ: يَدَا: كَلَامُ: مَنَه: يَمِينُ:  
كَبَرُ: كَتَبِي: مَنَه: شَغ: أَوْقَاتُ: دَمُ:  
فَلَسْمُ: دَمُ: شَغ: يَمِينُ: مَنَه: مَنَه:



in ba ka chi, ka bari, ka fita.' Sai kūra ya che, 'Aa  
ina-chi.' Sai ya tūra kai achiki, sai ya shiga.

Kāmin shi daukō shi fitō, sai auta ya rufe  
kōfa, ya kāma bākin burgāme, ya rufe.

Su-ka-tāru, su-ka-damre kūra, su-ka-ja, (sk)

su-ka-kai bisa kabarin ubansu, <sup>16</sup> su-nā-dūka,

su-ka-dūke ta har su-ka-pashe kirgi. Kūra

ya sāmu kōfa, ya fita, ya gudu. Sai auta

ya che, 'Naa <sup>17</sup> sāmō ta kuma.' Sai aka dede, kūra

ta manche. Sai auta <sup>18</sup> ya sāmu bajinin sānia,

ya kāwō. Su-ka-yanka, su-ka-fēde, su-ka-yi

salka, su-ka-dauki katara na bāya, su-ka-sa

if you do not eat, leave it, and get out.' Then the hyena said,  
'No, I am (going) to eat it.' So he (she) put his (her) head in and  
entered. As he (she) was going to lift the meat and then come  
out, then the youngest son seized the mouth of the bag and  
closed it. And they all came up and tied up the hyena and  
dragged it and brought it over their father's grave. They  
kept beating it, they beat it till the skin burst, and the hyena  
found an exit, and came out, and ran off. But the youngest  
son said, 'I will find and bring her back again.' Then some  
time passed and the hyena forgot. And the youngest son  
found a very large cow and brought it back. They slaughtered  
it, flayed it, and made a skin bag; they lifted a hind leg and  
put (it)

اَمَّا كَيْفَ : كَيْفَ كَيْفَتَ : لَسَى كُحْرًا : يَشْتَعَلُ :  
 اَمَّا كَيْفَ : لَسَى كُحْرًا : اَتَكُم : لَسَى مِشَقً :  
 كَامِرًا : لَسَى كُحْرًا : لَسَى اَوْقَسًا : يَمْرُؤُ  
 كُحْرًا : يَكَامِرُ بَاكِرًا مَرَعًا مِّنْ يَمْرُؤٍ :  
 لَسَى كُحْرًا : لَسَى كُحْرًا : لَسَى كُحْرًا : لَسَى  
 لَسَى كُحْرًا : يَمْرُؤُ : كَيْفَ كَيْفَتَ : لَسَى كُحْرًا :  
 لَسَى كُحْرًا : كَيْفَ كَيْفَتَ : لَسَى كُحْرًا :  
 يَمْرُؤُ : لَسَى كُحْرًا : يَمْرُؤُ : لَسَى كُحْرًا :  
 يَمْرُؤُ : لَسَى كُحْرًا : يَمْرُؤُ : لَسَى كُحْرًا :  
 يَمْرُؤُ : لَسَى كُحْرًا : يَمْرُؤُ : لَسَى كُحْرًا :  
 يَمْرُؤُ : لَسَى كُحْرًا : يَمْرُؤُ : لَسَى كُحْرًا :

chikin burgāme, su-ka-yi tarkō. Sai auta  
 ya bidi dawō, ya tafi dāji, ya je kusa da rāme kūra.  
 Sai ya dauki dawō, ya like idānunsā, dada  
 ba shi gani. Sai shi-na-kira, 'Inā wajen rāme(n)  
 kūra, gā shi, ankashe sānia, tun jia  
 aka-aje masa katara, bā agane shi ba.' Sai kūra  
 ya ji, shi-na chikin rāme. Sai ta fitō, ta che,  
 'Gā ni.' Sai kūra ya che, 'Ina <sup>19</sup> nāman shi ke?'  
 Sai auta ya mika mata baban tsōka,  
 ya che, 'Kin gani shaida.' Sai kūra ya karbi,  
 ya hade nan da nan. Sai kūra ya che, 'Mu tafi  
 maza maza.' Sai kūra ya tuna, sai ya tsaya, ya che,

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in the bag, and made a trap. Then the youngest son got some porridge, went to the bush, came near the hole where the hyena was, then took the (*dawo*) porridge, and covered up his eyes; then he could not see. Then he called, 'Where is the hyena's den? Look at this, a cow has been slaughtered since yesterday, they put on one side a leg for him (her), and he (she) is not to be seen.' Then the hyena heard, he (she) was in the hole, so out he (she) came and said, 'Here I am.' And the hyena said, 'Where is the meat?' Then the youngest son held out to her a large piece of meat and said, 'You see the sign (that what I say is true).' Then the hyena took it and swallowed it right off, and the hyena said, 'Let us go at once.' Then the hyena remembered, and he (she) pulled up, and said,



تُكْرِمُ غُلَامًا: لَسَى قَرْنًا كُورًا: لَسَى أَوْقَسَ  
 يَبِيدُ دُورًا: يَتَقَدَّرُ دَارًا: يَجِي كَلَنَ دَوَامًا كُورًا  
 لَسَى يَدَ لَوْكٍ: دُورًا: يَلِيحُ: إِذَا أَمْسَنَ دَرَّةً  
 بِدَائِشِغَمَ: لَسَى شَدَا عَمَرًا: إِذَا لَوَّحَ مِنْ رَاكِبِي  
 كُورًا: غَالِشَ: أَنْ تَكْشِي: مُدْفِيًا: تُنْجِي  
 أَكْجَقَمَسَ: كَثُرَ: بِمَا غَبِشَ: لَسَى كُورًا:  
 يَجِي: شَدَا تَكْرُمًا: وَامْسَى: لَسَى قَرْنًا: قَتَا  
 خَدَانِ: لَسَى كُورًا: يَتَدَا: إِذَا مَدَّ مَسَّ: شَكَمَ:  
 لَسَى أَوْقَسَ: يَمِيكَ: مَتَا: يَبِينُ خَلُوكًا:  
 يَتَدَا كَنْفَمَ: شَتِيهَ: لَسَى كُورًا: يَكْرُمُ:  
 يَحْبِدُ مَدَمَّنَ: لَسَى كُورًا: يَتَدَا مَتَوَمَ  
 مَدَمَمَ: لَسَى كُورًا: يَتَدَا: لَسَى يَطْمَنُ: يَتَدَا

'Abōkīna, wani dan uwanka, hakanan ya rūde ni,  
 ya kai ni, shi-na-sō shi kashe ni.' Sai auta ya che,  
 'Haba kūra, kāka makāfō shi-ka-yi  
 shi kashe wani?' Sai kūra ya che, 'Mu tafi.' Su-ka-kāma  
 hainya, su-na-zūa, sai su-ka-kai wurin tarkō.  
 Sai auta ya che, 'Kūra gā nāma nan.' Sai kūra  
 ta gani katara mai-mai, kūra bai yi shāwara ba,  
 sai ya zaabura, ya shiga, garin daukan nāma, bai san  
 tarkō ba ne. Sai tarkō ya kāma shi. Sai  
 kūra kūa shi-na-kūwa. Sai auta ya gudu,  
 ya je gida, ya kirāwō yan uwansa. Su-ka-yi ta bugu  
 kūra, har kūra ya <sup>20</sup> galabaita. Su-ka-damre shi

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'My friend, some one of your kindred, it was just thus he  
 deceived me; he took me away and he wanted to kill me.'  
 Then the youngest son said, 'Come now, hyena, how can  
 a blind man manage to kill another person?' And the  
 hyena said, 'Let us go on.' They took the road, they were  
 coming, until they got to where the trap was. Then the  
 youngest son said, 'Hyena, look at the meat there.' Then  
 the hyena saw a very fat hind-quarter. The hyena, without  
 a thought, leaped and went in, in order to lift the meat out;  
 he (she) did not know it was a trap, till the trap caught him (her).  
 Then the hyena began to shout, and the youngest son ran off  
 and went home and called his brothers, (and) they flogged  
 the hyena until the hyena became insensible. (And) they  
 bound him (her)

أَمْ كَيْفَ تَدْعُونَ رَبَّهُمْ فَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا  
يَكْفُرُ بِهِ الَّذِينَ لَدُنْكَ لِشَيْءٍ لَمْ يَلِجْ فِيهِمْ  
شَيْءٌ فَكَذَّبُوا بِآيَاتِنَا وَلِئِنْ لَمْ يَنْتَهِ  
عَنِ الْفِتْنَةِ لَسَوْفَ نُكَثِّرْهُمْ أَوْ يَحْمَدُوا  
قَوْلَهُمْ قَوْلًا مَعْرُوفًا لِيَمْلِكُنَا إِلَى الْيَوْمِ  
أَوْ لِيُنْزِلَ عَلَيْنَا مَطَافِ الْفِتنَةِ  
يَوْمَ يُصْعَقُونَ فِي الْكَافِرَةِ أُولَئِكَ  
الَّذِينَ كَفَرُوا بِالْآيَاتِ وَالْحَقِّ فَهُمْ  
مُكَذَّبُونَ لِيَوْمَ يُنْفَخُ الْأَشْجَارُ  
وَأُتْرَقَتِ الْأَعْصَابُ وَوُجِدَ الْوَادِعِ  
الْكَافِرُ وَالْحَقَّ أَقْبَلُ لِلْإِنْسَانِ  
أَلْفِ مِائَةٍ أَوْ نَحْوَهُ مِنْهُمْ وَلِلَّهِ  
الْأَعْيُنُ عَنِ الْبَصَرِ لَوْلَا فَتْنَتُهُ  
عَنِ الْبَصَرِ لَمْ يَلَمْزْ لَقَدْ عَلِمْتُمْ لِيَوْمِ  
الَّذِينَ يُصْعَقُونَ فِي الْكَافِرَةِ أُولَئِكَ  
الَّذِينَ كَفَرُوا بِالْآيَاتِ وَالْحَقِّ فَهُمْ  
مُكَذَّبُونَ لِيَوْمَ يُنْفَخُ الْأَشْجَارُ  
وَأُتْرَقَتِ الْأَعْصَابُ وَوُجِدَ الْوَادِعِ  
الْكَافِرُ وَالْحَقَّ أَقْبَلُ لِلْإِنْسَانِ  
أَلْفِ مِائَةٍ أَوْ نَحْوَهُ مِنْهُمْ وَلِلَّهِ  
الْأَعْيُنُ عَنِ الْبَصَرِ لَوْلَا فَتْنَتُهُ  
عَنِ الْبَصَرِ لَمْ يَلَمْزْ لَقَدْ عَلِمْتُمْ



su-ka-ja, su-ka-kai gun kushewan ubansu,  
 su-ka-yanka, su-ka-fēde, su-ka-raba nāma, su-ka-chi.  
 Dada su-ka-che, 'Kōwa ya gerta makōki  
 ubanmu, saura babanmu.' Sai babansu ya dauki  
 makēra, ya kai dāji. <sup>21</sup> Shi-na-kīra. Sai zāki  
 ya zō, ya che, 'Abōkīna makēri in tafō  
 in yi maka zuga.' Ya che, 'I.' Sai zāki ya tafō, shi-nā-  
 -yi masa zuga. Ashe makēri ya yi wani abu,  
 ya bidō wani irin gainye, ya <sup>22</sup> danfara ga gū-  
 -tsunsa, sai ya dauki muntalaga, ya tūra  
 wuta. Sai ya che, zāki shi yi zuga. Zāki  
 shi-na-zuga har muntalaga ya yi ja. Sai

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and dragged him (her), and brought him (her) to their father's  
 grave, and (there) they cut (her throat), and skinned (her), and  
 divided up the meat, and ate. Then they said, 'Each one  
 has observed the funeral rites of our parent with the excep-  
 tion of our eldest brother.' Then their eldest brother lifted  
 up an anvil, and took it to the bush; he was forging metal.  
 Then the lion came, and said, 'Friend smith, let me come and  
 work the bellows for you.' He said, 'Yes.' So the lion  
 came and worked the bellows. Now of a truth the smith had  
 done something, he had sought leaves of a certain kind and  
 put (them) between his legs. Then he lifted the tongs and  
 put (them) in the fire, and he told the lion to blow the  
 bellows; and the lion blew them until the tongs were red  
 hot. Then



makēri ya tāshi, ya yi gōfō, ya che ma zāki,

‘ Abōkīna tsūliāta ta-na-yi mani kai kai.’

Ya dauki muntalaga ya tūra chikin gainye. Gainye

na-kōnēwa. Zāki shi-na-che tsūliar

makēri che. Makēri kūa ya <sup>23</sup> kyale, har

muntalaga ya yi sainye. Daga nan zāki ya che,

‘ Kai dan kankane nan, kai ka yi karfin

hali hakanan?’ Sai zāki shi ma ya sainya

muntalaga chikin wuta, shi-na-zuga har muntalaga

ya yi ja. Sai zāki ya che, ‘ Abōkīna

dauki, ni ma ka sainya mani.’ Sai makēri

ya dauki muntalaga shi-na-<sup>24</sup> rāgada ma zāki

the smith got up and bent down and said to the lion, ‘ Friend, my anus is itching’; (and) he lifted the tongs and pushed them among the leaves, (and) the leaves were set on fire. The lion thought it was the smith’s anus. The smith too left them there until the tongs were cold. After this the lion said, ‘ An insignificant person like you, you have strength of mind to do this?’ Then the lion put the tongs into the fire, he was blowing the bellows until the tongs were red hot. Then the lion said, ‘ Friend, lift (them) and place them for me.’ So the smith lifted the tongs, he worked them up and down the lion’s



مَكْرِبٌ: يَتَدَايَسُ بَيْنَ مَكْرِبٍ وَبَيْنَ مَكْرِبٍ:   
أَبُو كَيْدٍ: ظَوَّارٌ يَدَايَسُ مَتْنًا يَتَمَسَّكُ بِعَيْنِهِ   
يَتَدَايَسُ: مَتْنًا: يَتَدَايَسُ مَتْنًا: يَتَدَايَسُ   
يَتَدَايَسُ: مَتْنًا: يَتَدَايَسُ مَتْنًا: يَتَدَايَسُ   
مَكْرِبٌ: يَتَدَايَسُ: مَكْرِبٌ: يَتَدَايَسُ:   
مَتْنًا: يَتَدَايَسُ: مَتْنًا: يَتَدَايَسُ:   
كُنْ فَاكُنْ كُنْ: يَتَدَايَسُ: كُنْ:   
قَلْبٌ: يَتَدَايَسُ: قَلْبٌ: يَتَدَايَسُ:   
مَتْنًا: يَتَدَايَسُ: مَتْنًا: يَتَدَايَسُ:   
يَتَدَايَسُ: مَتْنًا: يَتَدَايَسُ:   
دَوَكٌ: يَتَدَايَسُ: دَوَكٌ: يَتَدَايَسُ:   
يَتَدَايَسُ: مَتْنًا: يَتَدَايَسُ: مَتْنًا: يَتَدَايَسُ:

chikin shākira, har zāki ya sūma.

Sai makēri ya yi maza maza, ya tafi gida,

ya kirāwō kaninsa. Su-ka-zō, su-ka-ja,

su-ka-kai gida. Sai ya shiga gida

garin shi dēbō rūa, shi kāwō ma samāri.

Zāki na-kunche. Sai makēri ya dēbō

rūa, ya zō, mutāne sun tāru, su-na-kalō,

sai zāki ya falki, ya che, 'Abōkīna,

haka ka yi mani?' Sai makēri ya che,

'Nā gani kā galabaita, dōmin hakanan

na kāwō ka gida dōmin in zubā

maka rūa.' Sai zāki ya che, 'Karīa ne.'

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anus until the lion fainted. Then the smith with all speed went home and summoned his younger brothers, (and) they came (and) they pulled (the lion) (and) brought it home. Then he entered the house to get some water to bring for the young men—the lion is lying still. Then the smith drew the water (and) came, (and) the people gathered round and looked on, then the lion came round from his faint and said, 'My friend, what are you doing to me?' And the smith said, 'I have seen you were weary, and so I brought you home to pour water on you.' But the lion said, 'You are a liar.'

تَكُنْ شَاكِرًا : قَدْ دَاكَ : يَسْلُو مَنْ :  
لَسَى مَجْمُوعًا : يَيْقُظُ مَدَّةً : يَتَوَفَّى غَدَا  
يَكْمُرُ الْوُجُوهَ : فَيَنْتَسِرُ : لَسَكَ دَوْرًا : لَسَكَ جَبَلًا  
لَسَكَ كَنْزًا : غَدَا : لَسَى شَيْخًا غَدَا :  
غَمْرًا شَدِيدًا : رَوَا شَكَارًا : لَسَا لَمَارًا  
دَاكَ : مَا كُنْتُ : لَسَى مَجْمُوعًا : يَجِدُ بُو  
رَوَا يَدُهُ : مُتَابِعًا : لَسَا لَمَارًا  
لَسَى دَاكَ : يَيْقُظُ : يَيْقُظُ أَبْجَدِي  
مَكْمُوعًا : لَسَى مَجْمُوعًا : يَيْقُظُ :  
مَا غَمْرًا : كَانَتْ بَيْنَهُ : دَوْرًا : مَكْمُوعًا  
مَكْمُوعًا : غَدَا : دَوْرًا : لَسَا لَمَارًا :  
مَكْمُوعًا : لَسَى دَاكَ : يَيْقُظُ : يَيْقُظُ



Sai zāki ya zaabura, ya tāke shi, ya fashe.

Mafārin <sup>25</sup> gizō gizō ke nan, da ya tāke shi,  
ya fashe, sai ya yi kafāfu dayawa.

Mafārin tautau ke nan, dā makēri ne.

<sup>26</sup> Kungurus kan kūsu.

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And the lion leaped and trampled him and tore (him). That was the origin of the spider ; when he (the lion) trampled on him (the smith), he broke up, and made many feet. That was the beginning of the spider ; formerly he was a smith. Off with the rat's head.

سَنَدَاكَ : يَمْرَأَتِهِ : يَتَدَاكُشِ : يَبْشِي  
 مَقَارِزِهِ : يَغْدُو : يَغْدُو : يَغْمَرُ : يَتَدَاكُشِ  
 يَبْشِي : سَنَدَاكَ : يَمْرَأَتِهِ : يَتَدَاكُشِ : يَبْشِي :  
 مَقَارِزِهِ : يَغْدُو : يَغْدُو : يَغْمَرُ : يَتَدَاكُشِ : يَبْشِي :  
 يَتَدَاكُشِ : يَبْشِي : يَتَدَاكُشِ : يَبْشِي :

## No. 7.

Wanan tātsūnīar marāyū che.

<sup>1</sup> Gātanān, gātanān, ta je, ta kōmō. Wani mutum ke da <sup>2</sup> mātansa guda biū. Ya mutu, ya bar su. Guda daia chikin mātān ta sāmu chīwō. Ta gani ta kusa mutūa. Sai ta che ma kīshiyanta, 'Dada kin gani chīwō nan ba shi bari na, gā dīa ta <sup>3</sup> nā bar taulafi garēki, dōmin Ala da anabi ki dūba mani ita da ke(a)u.' Yau, mache ta mutu, aka-bisna ta, su-na-nan da yārinya. Sai kulum ta-na-gwoda mata wahala, har ranan yārinya, chīwō ya kāma ta. Ta-na-<sup>4</sup> kunche ; <sup>5</sup> kīshia uwa tata ta che, 'Tāshi ki tafi raafi.'

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This is the story about orphans. A story, a story. Let it go, let it come. A certain man had wives, two in number. He died and left them. One among the wives fell ill. She saw she was near to death, so she said to the second wife, 'Now you have seen this illness will not leave me. There is my daughter, I have left her as a trust to you; for the sake of Allah and the prophets look after her well for me.' So the woman died and was buried, and they were left with the maid (her child). Now always they were showing her cruelty, until one day a sickness took hold of the maiden. She was lying down. Her step-mother said, 'Get up, (and) go to the stream.'



رَقْنَةُ الطَّوْمِيَّاتِ مِثْرًا يَحُثُّ :

عَدَاةً مِّنْ عَدَاةٍ مِّنْ قَبْلِكَ لَتُجَذَّبَنَّ فِيهَا الْكُفَّارَ ۚ وَلَيَجِدُنَا فِيهَا  
بَعْدَ مَا قُتِلْنَا مِنْ غَيْرِ لَمَّ ۚ لَنَكْفِيَنَّهُمْ ۚ وَلَنَجْعَلَنَّ فِيهَا فِجْرًا ۚ إِنَّكَ  
عِنْدَ رَبِّكَ بِرَأْسِ الْكُرْسِيِّ ۖ إِنَّكَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۖ

بَكْرَةً قَنْسِينَ: عَامِيَّةٌ يَحْتَثِي بِمَرْسِئِهَا

لَا تَنْتَظِرُوا إِلَيْنَا فِي الْيَوْمِ الْكَبِيرِ

تِلْكَ اَنْسَانٌ مُّقْتَدِرٌ ۖ لَاسِقٌ بِثَمَرِكِ يَسِيْرَةٌ ۚ

كَتَبْنَاهُ فِي قُرْآنٍ مُبِينٍ ۝ وَإِذْ أَخْبَرْنَا مَرْيَمَ بِأَنَّا مُبْعِدُونَ ۝

مَدَامُ خَالِمٌ : خَمْرِكُ : دُورِمْ : أَلْ : دَامُ

كَرَّجِلْمِنْ: اِتْرَكُو: يَوْمَئِذٍ: تَقَاتُ

أَكْبَرُ سَلَامَاتِهِ: سَلَامٌ مِّنْ رَبِّكَ وَإِلَىٰ سَلَامٍ

تَنَادُّعًا مَتَدًّا : وَقَالَ : قَمَرٌ زَمَنٌ مِثْلُ رُفْنٍ :

ثِيَوُ: يَكْمَقَات: تَقْدُكُث: كِشِش:

عَوَاقِبُ : مَشْهُدٌ : مَدَائِشِكُنِي : وَرَأْسٌ :

Yārinya <sup>6</sup> ta tāshi, ta-na-nīshi, ta dauki  
 dan maburmi, ta kāma hainya. Ta tafi raafi,  
 ta dauko rūa, ta kāwō, ta che, ' <sup>7</sup> Uma sabke ni.'  
 Sai kīshiar uwa tata ta che, ' Ba ki gani ina-<sup>8</sup>da-  
 -ka ba ne, sai nā gama ? ' Ta yi surfe, ta kāre,  
 ta-na-bākache, yārinya na-tasye. Yārinya  
 ta che, ' Uma sabke ni.' Sai kīshiar uwa tata  
 ta che, ' Ba ki gani ina-bākache ba ne sai nā gama ? '  
 Yārinya na-tsaye, har ta gama, har ta wanke,  
 ba ta kula da yārinya ba. Yārinya ta che, ' Uma sabke ni.'  
 Ta che, ' Ba ki gani nā zuba hatsi turmi ba,  
 sai nā gama daka ? ' Yārinya nā-tsaye

---

The maid got up, she was groaning, she lifted a small calabash, (and) took the road. She went to the stream (and) drew water; she took it back (and) said, 'Mother, lift the calabash down for me.' But her step-mother said, 'Do you not see I am pounding? Not now, when I have finished.' She finished husking the grain, she was winnowing, the maiden was standing by. The maiden said, 'Mother, lift down the calabash for me.' But her step-mother said, 'Do you not see I am winnowing? (Not now), when I have finished.' The maiden stood by till she had finished, until she had washed; she paid no attention to the maiden. The maiden said, 'Mother, help me down (with the water-pot).' She said, 'Do you not see I am pouring grain into the mortar? (Not now), but when I have finished pounding.' The maiden kept standing by

یاد رُسن: متداش: متدا فییش: متد رُک: =  
د معیز ص: تکلام: متی: متی: راجه  
متد رُک: روا: تکاد: متد ام: لایبکین  
لسی کیشیز: اوات: متد یک: متد: امانه  
کامین: لسی متد غم: متی لسی جی: تکاد  
متد یک: متد: یاد رُسن: متد طین: یاد رُسن  
متد ام: لایبکین: لسی کیشیز: اوات:  
متد یک: متد: امانه: متد: متد: متد  
یاد رُسن: متد طین: متد: متد: متد  
متد: یاد رُسن: متد: یاد رُسن: متد: لایبکین  
متد یک: متد: متد: متد: متد: متد  
لسی متد غم: متد: یاد رُسن: متد طین: =



har ta gama daka ; ta yi ribidi, ta yi tankade,  
 ta kâre, yārinya nā-tsaye. Yārinya ta che, 'Uma  
 sabke ni.' Sai ta che, 'Ba ki gani ina-nasa fura ba,  
 sai nā kâre?' Yārinya ta-na-tsaye har ta gama  
<sup>9</sup> nasa fura. Yārinya ta che, 'Uma sabke ni.' Sai ta che,  
 'In je garin sabke ki, fura ta <sup>10</sup> tsinbire, sai  
 fura tā tafasa.' Fura ta tafasa, ta <sup>11</sup> tsāme,  
 har ta kirba, ta dunkula, ta gama, ba ta che ma yārinya  
 kōmi ba. Sai iska ya zō kamar gūgūa.  
 Ya dauke yārinya, ya tafi da ita, ba agane ta ba.  
 Iska ya kai ta dāji, bābu kōwa sai ita kadai.  
 Ta-na-yāwō chikin dāji, sai ta gani buka. Sai ta je.

---

till she finished pounding; she re-pounded, she winnowed,  
 she finished, the maiden was still standing. The maiden said,  
 'Mother, help me down,' but she said, 'Do you not see I am  
 putting porridge in the pot? When I have finished.' The  
 maiden kept standing by till she (the step-mother) had finished  
 putting the porridge (in the pot). The maiden said, 'Mother,  
 help me down,' but she said, 'If (I) come to help you down  
 the porridge will get burned; (wait) till the porridge boils.'  
 The porridge boiled, she took it out of the water, till (then)  
 she pounded it, squeezed it, and finished. She did not say  
 anything to the maid, till the wind came like a whirlwind;  
 it lifted the maiden and went off with her (and) she was not  
 seen. The wind took her to the forest (bush), there was no  
 one but she alone. She was roaming in the forest till she  
 saw a grass hut. Then she went (up to it).

قَمَر تَقَم دَك : قَمَر رَجِد : قَمَر تَقَم كَر :  
 تَقَم كَر : قَمَر رَجِد : قَمَر طَمِين : قَمَر رَجِد : قَمَر تَقَم :  
 لَسَبَكَمَر : لَسَبَكَمَر : قَمَر تَقَم : قَمَر تَقَم :  
 لَسَبَكَمَر : قَمَر رَجِد : قَمَر طَمِين : قَمَر تَقَم :  
 قَمَر رَجِد : قَمَر رَجِد : قَمَر تَقَم : لَسَبَكَمَر :  
 اَمَجَر : قَمَر تَقَم : قَمَر تَقَم : قَمَر تَقَم :  
 قَمَر : قَمَر : قَمَر : قَمَر : قَمَر : قَمَر :  
 قَمَر : قَمَر : قَمَر : قَمَر : قَمَر : قَمَر :  
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 قَمَر : قَمَر : قَمَر : قَمَر : قَمَر : قَمَر :  
 قَمَر : قَمَر : قَمَر : قَمَر : قَمَر : قَمَر :

Ta lēka, ta iske katara da kare ke chiki.

Sai ta kōma, sai katara ta che, 'Us! us!', sai kare

ya che, 'Wai ki kōmō.' Yārinya ta kōmō,

sai katara ta che, 'Us! us!', sai kare ya che, 'Wai ki shigō.'

Yārinya ta shiga buka, ta rusuna ta-na-gurfane,

sai katara ta che, 'Us! us!', sai kare ya che, 'Wai kin iya

tūō?' Yārinya ta che, 'I.' Sai su-ka-ba ta shinkā-

-fa kwāra guda, su-ka-che ta dafa. Ta dauki

shinkāfa kwāra guda. Ba ta yi gardama ba,

ta nasa chikin turmi, ta-na-daka, kāmin ta daka

ta kare, shinkāfa ta chika turmi.

Ta susuka shinkāfa ta kare, ta sheke.

She peeped in, (and) met a thigh-bone and a dog inside. Then she drew back, but the thigh-bone said, 'Us! us!', and the dog said, 'He says you are to come back.' The maiden came back, and the thigh-bone said, 'Us! us!', and the dog said, 'He says you are to enter.' The maiden entered the hut, and bowed down and prostrated herself, and the thigh-bone said, 'Us! us!', and the dog said, 'He says, Can you (cook) food?' And the maiden said, 'Yes.' So they gave her rice, one grain, and said she was to cook it. She picked up the single grain of rice. She did not grumble, she put it in the mortar and pounded, and when she had finished pounding, the rice filled the mortar. She dry pounded the rice and finished, and poured it from a height to let the wind blow away the chaff (*sheke*).



تَبْلُفْسُ قَلْبِ الْجَبَلِ : كَثْرَةُ كِبَرِهِ : كَثْرَةُ  
لَسَنِ تَكْوِيمِهِ : لَسَانُ كَثَرَتْ قَبْلَ أَنْ تُسَمِّيَ كِبَرَهُ  
يَبْنُو : وَيَكُونُ مَرَّةً : يَبْدُو مَرَّةً : تَكُونُ مَرَّةً :  
لَسَانُ كَثَرَتْ قَبْلَ : أَنْ تُسَمِّيَ كِبَرَهُ : يَبْنُو وَيَكُونُ  
يَبْدُو مَرَّةً : قَبْلَ أَنْ يَكُونَ : قَبْلَ أَنْ يَكُونَ  
لَسَانُ كَثَرَتْ : قَبْلَ أَنْ تُسَمِّيَ كِبَرَهُ : وَيَكُونُ  
مَرَّةً : يَبْدُو مَرَّةً : قَبْلَ أَنْ : لَسَانُ كَثَرَتْ : يَبْنُو  
يَكُونُ : كَوَارِثُهُ : لَسَانُ كَثَرَتْ : قَبْلَ أَنْ  
يَكُونُ : كَوَارِثُهُ : يَبْنُو : يَكُونُ : قَبْلَ أَنْ  
يَكُونُ : يَكُونُ : قَبْلَ أَنْ : كَوَارِثُهُ :  
يَكُونُ : يَكُونُ : قَبْلَ أَنْ : كَوَارِثُهُ :  
يَكُونُ : يَكُونُ : قَبْلَ أَنْ : كَوَارِثُهُ :

Ta je raafi, ta wanke, ta k̄awō gida, ta <sup>12</sup> s̄asanwa,  
 ta zuba shinkāfa, kanda ajima shinkāfa  
 ta chika tukunia. Sai katara ta che, 'Us! us!', sai kare  
 ya che, 'Wai kin iya mia?' Yārinya ta che, 'I, nā iya.'  
 Katara ta che, 'Us! us!', sai kare ya tāshi, ya je  
 kan jibji, ya tōnō wani tsōfō kashi,  
 ya ba yārinya. Ta karbi, ta sainya tukunia.  
 Kāmin ajima kadan, sai nāma ya chika tukunia.  
 Sai nāma ya nuna, ta zuba gishiri da daudawa, ta zuba  
 kāyan mia duka. Mīa ya nīna, ta shide tukunia,  
 ta tūka tūō, ta kwāche, ta sainya ma  
 katara malmala gōma, ta sainya ma kare

---

She went to the stream and washed (it) ; she brought (it) back home, she set (the pot) on the fire, she poured in the rice and in a short time the rice filled the pot. Then the thigh-bone said, 'Us! us!', and the dog said, 'He says are you able (to make) soup?' The maiden said, 'Yes, I can.' The thigh-bone said, 'Us! us!', so the dog got up and went to a small refuse heap, (and) scraped up an old bone, and gave it to the maiden. She received it and put it in the pot. When a little while had passed, the meat filled the pot. When the meat was ready, she poured in salt and (*daudawa*) spice, (and) she put in all kinds of soup spices. When the soup was ready she took the pot off the fire, she served out the food and divided it up. Ten helpings she set aside for the thigh-bone, for the dog she set aside

[illegible]



malmala tara, ta sainya ma kanta malmala biū.

Su-ka-chi, su-ka-kōshi. Tō, dōmin hakanan

ne, idan bākō yā zō garēka, ka girmama shi,

ka ba shi abinchi shi chi, saanan ka <sup>18</sup>jarabi

hālinsa, ka gani mūgū ne, kō nagari ne.

Yau, shi ke nan tāshin zanche, su-ka-kwāna,

gari yā wāye, sai katara ta che, 'Us! us!', sai

kare ya che ma yārinya, 'Wai kin iya fura?' Ta che,

'I.' Katara ta che, 'Us! us!' Sai kare ya tāshi,

ya je, ya daukō kwāra hatsi guda daia,

ya kāwō, ya bā ta. Ta karbi ta sainya chikin

turmi, ta zuba rūa, ta dauki tabaria,

nine helpings, (and) she set out for herself two. They ate (and) were filled. So it is, because of this, if a stranger has come to you, honour him, give him food to eat. Meanwhile you study his nature, you see if (it) is bad or good. To return to the story. They went to sleep. At dawn the thigh-bone said, 'Us! us!', and the dog said to the maiden, 'He says, Can you make "fura" cakes?' She said, 'Yes.' The thigh-bone said, 'Us! us!' Then the dog got up (and) came (and) lifted one grain of corn; he brought it and gave her. She received it (and) put it in the mortar; she poured in water, she lifted the pestle,

هَلْ لَمْ تَرَ : تَلَسِّيَا : كُنْتَ هَلْ لَمْ تَرَ  
لَسْكَا : لَسْكَا : لَسْكَا : لَسْكَا : لَسْكَا :  
بِئْسَ : بِئْسَ : بِئْسَ : بِئْسَ : بِئْسَ :  
كَبِيرٌ : كَبِيرٌ : كَبِيرٌ : كَبِيرٌ : كَبِيرٌ :  
قَالَ : قَالَ : قَالَ : قَالَ : قَالَ :  
بِئْسَ : بِئْسَ : بِئْسَ : بِئْسَ : بِئْسَ :  
بِئْسَ : بِئْسَ : بِئْسَ : بِئْسَ : بِئْسَ :  
كَبِيرٌ : كَبِيرٌ : كَبِيرٌ : كَبِيرٌ : كَبِيرٌ :  
بِئْسَ : بِئْسَ : بِئْسَ : بِئْسَ : بِئْسَ :  
بِئْسَ : بِئْسَ : بِئْسَ : بِئْسَ : بِئْسَ :  
بِئْسَ : بِئْسَ : بِئْسَ : بِئْسَ : بِئْسَ :  
بِئْسَ : بِئْسَ : بِئْسَ : بِئْسَ : بِئْسَ :

ta-na-daka ; kāmīn ta surfe, hatsi ya yi  
 yawa. Ta kwāche, ta bākache, ta kai raafi,  
 ta wanke, ta kōmō, ta daka, ta kwāche,  
 ta bākache, ta kōmō, ta zuba, ta ribde, ta kwā-  
 -che, ta chibra, ta nasa tukunia, har ya tafasa,  
 ta sabke, ta tsāme, ta zuba turmi,  
 ta kirba, ta kwāche, ta dunkula, ta bai  
 wa katara dunkuli uku, ta ba kare  
 dunkuli bīū. Dada gari ya wāye  
 katara ta che, 'Us! us!', sai kare ya che,  
 'Wai kii tafi gida?' Ta che, <sup>14</sup> 'Naa tafi ama  
 ban san hainya ba.' Sai katara ta che, 'Us! us!'

---

she was pounding ; as she (wet) pounded, the corn became much. She took it out, she winnowed, she took it to the water, she washed it, she returned, she pounded, she took it out, she winnowed, she returned, (and) poured (it in again). She pounded it very finely, she took it out, rolled it into cakes, and put it in the pot until it boiled. She took it off (the fire), set it down, poured it into the mortar, pounded, took it out, rolled it up into balls, and gave to the thigh-bone three balls, to the dog she gave two. When it was dawn the thigh-bone said, 'Us! us!', and the dog said, 'He says, Are you going home?' She said, 'I will go, but I do not know the way.' Then the thigh-bone said, 'Us! us!'



تَنَادَكَ : كَامِنٌ : تَلَزَّجِي : قَطِيعٌ : يَدَاسُ  
يَحُو : تَكْوَانِي : تَبَاكُثٌ : تَكِي رَاجِعٌ  
تَوْنُكِي : تَكْوَمُوا : مَدَكٌ : تَكْوَانِي  
تَبَاكُثٌ : تَكْوَمٌ : مَدَقٌ : تَمْرُجِي : تَكْوَا  
شِي : مَشِيمَرٌ : تَلَسٌ : تَكْنِيَّةٌ : مَرِيَّتَقَس  
تَلَبَّجِي : تَطْلُجِي : مَدَقٌ : مَرَمٌ : =  
تَكْرِي : تَكْوَانِي : مَدَنِيَّةٌ : مَشِيمٌ  
وَكْتَرٌ : دَنْكَلٌ : أَكٌ : تَبَاكُثٌ :  
دَنْكَلٌ : مِيوٌ : دَدَعَمٌ : يَحُو اِيكِي :  
كَمَرَقَبٌ : أَلْسُ أَلْسٌ : لَسِي كَمَرٌ : مِيثٌ :  
وَيْكَنْتِي عَدَا : مَشِيمَاتِي : أَمَامٌ  
بَنَسَاتِي : لَسِي كَمَرٌ : مَشِيمَاتِي : أَلْسُ

sai kare ya tāshi; ya je, ya kāwō bāyi  
 māsū-keau, ya kāwō shānu, da tumāki,  
 dāwāki da kāji, da rākuma da dawāki,  
<sup>15</sup> angarmu, da jiminu da rīguna, kōmi  
 duka na dūniā, kare ya kāwō ya bai wa  
 yārinya. Ya che, 'Ga shi, katara ta che, in ba ki,  
 ki yi guzūri, wai ta salame ki, ki tafi gida.'  
 Sai yārinya ta che, 'Ban san hainya ba.'  
 Sai kare ya gaia ma katara, sai katara ta che,  
 'Us! us!' Sai kare ya che, 'Wai mu tafi in gwoda  
 maki hainya.' Sai kare ya wuche gaba, yārinya  
 ta hau rākumi, ana-jan rākumi.

---

and the dog rose up; he went and brought slaves, beautiful ones, he brought cattle and sheep, horses and fowls, camels and war-horses, and ostriches, and robes, everything in the world, the dog brought and gave to the maiden. He said, 'There they are, the thigh-bone says I must give you (them); you will make them the provision for your journey. And he says he gives you leave to set out, and go to your home.' But the maiden said, 'I do not know the way.' So the dog told the thigh-bone, and the thigh-bone said, 'Us! us!' And the dog said, 'He says let us set out, (and) I must show you the way.' So the dog passed on in front, the maiden mounted a camel, the camel was led.

لَسَى كِبَرُكُمْ يَتَمَنَّى أَنْ يَكُونَ كَالْأُولَى يَلِيهِمْ ::  
 مَا لَسَتْهُمُ يَكُونُ لَوَلَدُهُمْ :: دَعَاكُمْ ::  
 دَعَاكُمْ :: دَعَاكُمْ :: دَعَاكُمْ :: دَعَاكُمْ ::  
 أَمَّا قَوْمُهُمْ دَعَاكُمْ :: دَعَاكُمْ :: دَعَاكُمْ ::  
 دَعَاكُمْ :: دَعَاكُمْ :: دَعَاكُمْ :: دَعَاكُمْ ::  
 يَدْعُوهُمْ يَتَمَنَّى أَنْ يَكُونَ كَالْأُولَى يَلِيهِمْ ::  
 يَدْعُوهُمْ يَتَمَنَّى أَنْ يَكُونَ كَالْأُولَى يَلِيهِمْ ::  
 كَيْفَ يُدْعُوهُمْ :: دَعَاكُمْ :: دَعَاكُمْ ::  
 لَسَى يَدْعُوهُمْ يَتَمَنَّى أَنْ يَكُونَ كَالْأُولَى يَلِيهِمْ ::  
 لَسَى كِبَرُكُمْ يَتَمَنَّى أَنْ يَكُونَ كَالْأُولَى يَلِيهِمْ ::  
 أَلَا أَلَسَ لَسَى كِبَرُكُمْ يَتَمَنَّى أَنْ يَكُونَ كَالْأُولَى يَلِيهِمْ ::  
 مَكَّ قَوْمُهُمْ لَسَى كِبَرُكُمْ يَتَمَنَّى أَنْ يَكُونَ كَالْأُولَى يَلِيهِمْ ::  
 دَعَاكُمْ :: دَعَاكُمْ :: دَعَاكُمْ :: دَعَاكُمْ ::



Su-na-tafia. Kare ya k̄awō su, har kusa da gida.

Kare ya kōmā. Ita k̄uā, ta aiki chikin gari

ta che, agaia ma sarki ita che ta zō. Sarki

ya che, 'Aje atarbō ta.' Aka-je, aka-tarbō ta.

Su-ka-sabka kōfan sarki. Sarki

ya ba su masabki, su-ka-sabka. Ta fi da ushuri,

ta ba sarki. Ta-na nan, har sarki

ya che shi-na-son ta aure. Su-ka-yi aure.

Ita k̄uā, wachan k̄ishiar uwa tata,

ta ji haushi, sai ta che d̄iār ta ta tafi

raafi, ta daukō mata r̄uā. Sai yārinya

ta che, 'Uma ni ba ni z̄uā.' Sai ta dauki kara

---

They were going along. The dog brought them till (they reached) close to (her) home. The dog turned back, but she herself sent into the town; she said, let the chief be told it was she who was come. The chief said, 'Let them go and meet her.' They went and met her. They drew up at the chief's doorway, the chief gave them permission to alight, they alighted. She took out one tenth and gave the chief. She stayed there until the chief said he wished her in marriage. They were married. She also, that step-mother of hers, (her late father's second wife) was envious, so she told her own daughter to go to the stream to draw water for her. But the little girl said, 'Mother, I am not going.' But she (the mother) lifted a reed

لَسْنَا مَقِيْعٌ : كِبْرَانِ يَكُوْنُ اَوَّلُ سَنَةٍ مَقَرَّ سَنَةٍ :  
 كِبْرَانِ يَكُوْنُ : اَتَكُوْ : تَأْيِيْكُ : تَكْرَمُ :  
 تَتَبَّاعِيَا مَسْرُكُم : اَمَّا تَقَرُّوْ : تَسْرُكُم :  
 يَتَبَّاعِيَا : اَمَّا تَقَرُّوْ : اَتَكُوْ : اَتَكُوْ :  
 : لَسْنَا مَقِيْعٌ : تَكْرَمُ : تَسْرُكُم :  
 : تَسْرُكُم : : لَسْنَا مَقِيْعٌ : تَقَرُّوْ :  
 : تَقَرُّوْ : : تَقَرُّوْ : :  
 : تَقَرُّوْ : : تَقَرُّوْ : :  
 : تَقَرُّوْ : : تَقَرُّوْ : :  
 : تَقَرُّوْ : : تَقَرُّوْ : :  
 : تَقَرُّوْ : : تَقَرُّوْ : :

ta kōrē ta, ta tafi raafi tilas. Yau yārinya  
ta je raafi, ta dauko rūa, ta kāwō, ta iske  
uwa tata, ta-na-daka, ta che, 'Uma sabke ni.'  
Sai uwa tata ta che, 'Ina surfe, sai nā gama.'  
Ta gama surfe, yārinya ta che, 'Uma sabke ni.'  
Sai ta che, 'Zaa ni bākache ne, sai nā gama.' Ta gama  
bākache. Yārinya ta che, 'Uma sabke ni.' Ta che,  
'Zaa ni daka ne, sai nā gama.' Kanda ta gama  
daka, sai ta nemi yārinya kasa da bisa,  
ba ta gane ta ba, iska yā dauke ta, ya kai  
dāji. Ya yar, ta-na nan, ta-na-yāwō chikin dāji,  
sai ta gani buka. Ta je ta lēka buka, sai ta gani

---

and drove her, (and) she went to the stream by compulsion. Now the girl went to the stream, drew water, and took (it) home. She came across her mother as she was pounding; she said, 'Mother, help me down (with the pot).' But her mother said, 'I am pounding, (wait) till I have finished.' She finished pounding, and the girl said, 'Mother, help me down.' But she answered, 'I am about to winnow, (wait) till I have finished.' She finished winnowing (and) the girl said, 'Mother, help me down (with the pot).' She replied, 'I am just going to pound—when I have finished.' When she had finished pounding then she sought the girl low and high; she did not see her, the wind has (had) lifted her (and) taken her to the bush. It cast her there, she was roaming in the forest, when she saw a grass hut. She went and peeped in the hut, and she saw



[illegible]

katara da kare. Sai ta koma, sai katara  
 ta che, 'Us! us!' Kare ya che, 'Wai ki zo.' Sai ta zo  
 ta che, 'Gā ni.' Katara ta che, 'Us! us!' Kare ya che, (wk)  
 'Wai ki zamna.' Sai ta zamna ta che, 'Mu dai alhairi  
 katara da magana, wani abu ne Us! us?' Sai su-ka-<sup>16</sup> kyale.  
 Aka-jima katara ta che, 'Us! us!' Sai kare ya che,  
 'Wai kin iya tūō?' Sai ta che, 'Ai ana-mugunya  
 shēkara, makwarwa tā ga dashe. Katara kuma,  
 har ita da mai-gaio; nā iya, kū kuma  
 hatsi ke garēku har ku na-tanbaya wai aniya  
 tūō.' Su-ka-kyale, kare ya tāshi, ya dau-  
 -ko kwāra shinkāfa guda daia

---

a thigh-bone and a dog. Then she drew back, and the thigh-bone said, 'Us! us!' The dog said, 'He says you are to come.' So she came and said, 'Here I am.' The thigh-bone said, 'Us! us!' The dog said, 'He says you are to sit down.' So she sat down, (and) said, 'Mercy on us, a thigh-bone that talks. What sort of a thing is Us! us?' But they gave no answer. A short time after the thigh-bone said, 'Us! us!' Then the dog said, 'He says, Can you (cook) food?' And she said, 'Ah, it's a bad year when the partridge has seen them planting out the young trees (instead of sowing, when it could eat the seed). A thigh-bone, too, even it has an interpreter. I am able, you, I suppose, have the grain, when you are asking if people can cook food.' They gave no answer, (but) the dog got up; he lifted one single grain of rice

كُتِرَ: دَكَبَرْنِ: لَسِي قُكْرَمَ: لَسِي كُتِرَ:  
تَبَا أَلْسُنُ كَبَرِي: وَيَكْذُورُ: لَسِي قُكْرَمَ:  
تَبَا عَدْلَ: كُتِرَ قُكْرَمَ: أَلْسُنُ كَبَرِي: وَيَكْذُورُ  
وَيَكْذُورُ: لَسِي قُكْرَمَ: قُكْرَمَ: وَيَكْذُورُ: أَلْسُنُ  
كُتِرَ: وَيَكْذُورُ: أَلْسُنُ كَبَرِي: لَسِي قُكْرَمَ:  
أَكْبَحَ: كُتِرَ قُكْرَمَ: أَلْسُنُ كَبَرِي: وَيَكْذُورُ:  
وَيَكْذُورُ: لَسِي قُكْرَمَ: أَلْسُنُ كَبَرِي: وَيَكْذُورُ:  
بَشَرُ: قُكْرَمَ: وَيَكْذُورُ: قُكْرَمَ: وَيَكْذُورُ:  
قُكْرَمَ: وَيَكْذُورُ: قُكْرَمَ: وَيَكْذُورُ: قُكْرَمَ:  
قُكْرَمَ: وَيَكْذُورُ: قُكْرَمَ: وَيَكْذُورُ: قُكْرَمَ:  
قُكْرَمَ: وَيَكْذُورُ: قُكْرَمَ: وَيَكْذُورُ: قُكْرَمَ:  
قُكْرَمَ: وَيَكْذُورُ: قُكْرَمَ: وَيَكْذُورُ: قُكْرَمَ:  
قُكْرَمَ: وَيَكْذُورُ: قُكْرَمَ: وَيَكْذُورُ: قُكْرَمَ:

ya ba ta. Ta che, 'Gāsa, yau zaa ni gani  
 kaman da shinkāfa, kwāra guda daia,  
 ta ke yin tūō.' Kare ya che, 'Kedai yi hakanan,'  
 Ta dauki shinkāfa, ta nasa turmi,  
 ta-na-daka. Kanda ajima kadan, shinkāfa  
 ta yi yawa. Ta chāshe, ta kwāshe, ta shekē,  
 ta zuba rūa, ta dafa. Kanda  
 ta gama dafūa shinkāfa ta chika  
 tukunia. Ta-na-māmāki. Kare ya daukō  
 wani shekarare kashi, ya kāwō, ya ba ta.  
 Sai ta che, 'Kāka zaa ni yi da shi,  
 wanga shekarare kashi?' Kare ya che,

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(and) gave her. 'What's this?' she said, 'to-day I am about  
 to see how one single grain of rice makes food.' The dog  
 replied, 'As for you, make it thus.' She lifted the rice and  
 put it in the mortar, she was pounding, and after a little while  
 the rice became much. She dry pounded it, took it out,  
 poured it out so as to blow away the chaff, poured on water,  
 cooked it. By the time she had finished cooking it the rice  
 filled the pot. She was amazed. The dog lifted up a year-  
 old bone, brought it, and gave her. Then she said, 'What  
 am I to do with it, this is a year-old bone?' The dog  
 replied,



يَبْدَأُ : مَبْدَأُ لَمْ يَخْرُجْ مِنْ غَيْمٍ : كَ  
كَمْ دُنُكَا بِي : كَرَارُ : غَمَامَةٌ :  
تَكْبِيرٌ تَعْرُوفٌ : كَبِيرٌ : مَبْدَأُ كَدْنٍ : يَحْكُمُ  
تَدَاوُكٌ : شُكْرًا بِي : تَنْسَرُ : شَرْمٌ :  
تَنَادَكَ : كُنْدَ أَجْمَ : كَدْنٌ : شُكْرًا بِي  
مَعِي مِيحٌ : تَنَادَيْتُ : تَكْرَارٌ : تَجَلَّى  
تَدَبَّرُوا : تَحَرُّجٌ : تَدَفَّ : كُنْدَ :  
تَلَحُّمٌ : دُجْرًا : شُكْرًا بِي : تَنَكُّ :  
تَكْنِيَا : تَنَادَا : كَبِيرٌ : يَدُ الْوَحْدِ  
: وَنَشْكُرُكَ وَرَبِّكَ شَيْئًا : يَكْدُو : مَبْدَأُ  
لَسَقَمْتُ : كَدَا : دَاؤُفٌ : دَشَمٌ :  
وَنَغَمٌ : شُكْرٌ : رُبِّكَ شَيْئًا : كَبِيرٌ : يَدُ الْوَحْدِ :

'Kedai yi kakanan.' Ta che, 'In ji ku māsū-  
 -sidabaru ne, <sup>17</sup> kashēdi, bābu rūāna mā-  
 -yū su chainye ni.' Kare na kurum, bai che  
 kōmi ba. Ta wanke kashi, ta nasa  
 tukunia. Kāmin ajima, tukunia ta chika  
 da nāma. Yārinya ta-na-māmāki. Sai ta tūka  
 tūō, ta kwāche, ta sabke mia, ta sainya ma  
 katara malmala uku, kare malmala bīū.  
 Sai kare ya yi fushi, dōmin ya gani  
 nāta dayawa, nāsu kadan kadan. Sai ya che,  
 'Haba.' Garin shi che, 'Haba,' sai ya che, 'Hab hab,'  
 dōmin da bai gaia ma katara ba. Da wuri kare bafāde ne

---

'As for you, make it thus.' She said, 'Are you supposed to  
 be conjurers? I warn you; it is not my business that wizards  
 should eat me.' The dog remained silent; not a thing did  
 he say. She washed the bone and put it in the pot, and in  
 a short time the pot was full of meat. The girl was amazed,  
 but she stirred the food, she took it out (and) set the soup  
 down. She put aside for the thigh-bone three helpings, for  
 the dog two. But the dog was angry because he saw her  
 share was large, theirs very small, and he said, 'What's  
 this?' When he would have said, 'Haba,' he could only say,  
 'Hab hab,' because he had not told the thigh-bone first  
 before he spoke. Formerly the dog was a minister at court

[illegible]

magana shi ke yi kamar mutum, da ya yi fushi  
gaban sarki, shi ya sa shi ke yin 'Hab,  
hab', idan ya tashi zaa shi yin fada.  
Dōmin hakanan ne yārō ba shi  
fushi wurin da baba shi ke.  
Yau, su-ka-chi abinchinsu, su-ka-kwāna.  
Gari ya wāye katara ta che, 'Us! us!'  
Dada kare bai iya ya yi magāna ba.  
Sai ya je, ya kāwō makāfi mutāne,  
da kutāre, da makāfi dawāki,  
da gurgun jāki, da ragōgi,  
rīguna da wanduna aka-ba ta, kare ya gwoda mata

---

and used to talk like a person, when (on this day) he got in a temper in front of the king, he condemned him to say 'Hab! hab!' if he rose up to quarrel. And the moral of this is, a youth must not lose his temper in the presence of an elder. Now they had eaten their food and slept. At dawn the thigh-bone said, 'Us! us!' Then the dog was not able to speak, but he went and brought blind men, and lepers, and blind horses, and lame asses, and sheep, robes and trousers were brought to her, (and) the dog showed her



مَلِكُ الشَّجَرِ : كَمَرُ قُتْنٍ : دِيمِ دِشَمِ :  
 عَمَرُ سَمَكٍ : لَشَمِ يَسْرِ : لَشَكِيمِ قَبِ :  
 قَبِ : اِدْرَنْ : مَتَلَشَنْ : اَشِيْنَجِدِ :  
 دَوْمَنْ : قَكَمَرُ بِنِ : مِلَرْ وَ : جَدَشِ  
 جِشَمِ : وَرُفْدِ : مَبِ : لَشَكِي : =  
 مِي : لَشَكِي : اَمْتَشَنْ : لَشَكِي :  
 عَمَرِ مِي : اِيَمِ : كَمَرُ قَبِ : اَلْاَلِ  
 دِ : كَبَرِ : مِي : مِي : مِي :  
 لَشِي : مِي : مِي : مِي :  
 دِ : كَمَرُ : مِي : مِي :  
 دِ : عَمَرُ : مِي : مِي :  
 دِ : مِي : مِي : مِي :

hainya. Ya k̄awō ta kusa da gida, ya kōma.  
 Sai katara ya kōre shi, sai ya kōmō  
 maza maza, ya chika da su, ya bi su har  
 su-ka-k̄awō gida. Maf̄arin kare shi zō  
 gida ke nan, da wurin dawa shi ke. Tō, t̄ashin  
 zanche, da su-ka-k̄awō kusa da gida, sai  
 ta aika kuturu guda daia chikin mut̄anenta,  
 shi na bisa mak̄afō dōki, wai shi je  
 shi gaya ma sarki tā zō. Sarki shi bari  
 atarbe ta. Sarki ya sa galadima  
 da mut̄ane dayawa aka-je, aka-tarbe su.  
 Da su-ka-zō fagashi, sai dwai ya chika gari.

---

the way. He brought her to near (her) home and turned back. But the thigh-bone drove him away, so he came back very quickly and joined them, and followed them until they reached the house. That is the first time the dog came to the house, formerly he was in the bush. Well, to continue, when they had got near the house, then she (the girl) sent one leper from among her retinue. He sat on a blind horse and his message was to tell the chief she has come. The chief allowed her to be met. The chief made the galadima and many people to go and meet them. When they reached the open space in front of the chief's house, then a stink filled the town.

قَمَنَ : يَكْمُ الْوَقْتُ : كَسَمَ فَعَدَا : يَكْمُ وَهَمٌ :  
لَسَنَ كَقَمَرٍ : يَكْمُ وَكَمَشَ : لَسَنَ يَكْمُ مَوْجٌ :  
هَمَمْتُ : يَمُوتُ كَدَسَحٍ : يَمُوتُ قَمَرٌ :  
لَسَكَ الْوَرْدُ : عَدَا : مَقَامُ الرُّكْبَانِ : شَدَّ  
عَمِدَ الْبُحْرَانِ : دَوَّرَ : دَوَّشَكَ : مَثَرَقَلُ الشَّيْءِ  
قَدَمْتُ : دَسَكَ الْوَرْدُ : كَسَرَ عَمِدَا : لَسَنَ  
مَتَايَكُ : كَثُرَ وَرْدُ عَدَا : تَكْمُ مَتَابَعَتُ  
لَسَانِ بِلَاسٍ : هَكَذَا فَعَدَا : دَوَّكُ : دَوَّشَجِي  
: لَسَجِيهَامُ لَسَرَكُمُ : قَدَاوَرُ : لَسَرَكُمُ لَسَجِمُ  
أَمَرِيَّتَا : لَسَرَكُمُ : يَلَسُ غِلَاذِيْمًا : —  
دَمَتَانِي : دَمِيحٌ : أَكْجَمُ أَكْثَرُ مِلْسِنٍ :  
دَسَكَوَرُ : دَقَشِمُ : لَسَنُ دَوْنِي : يَشْكُ عَمْدُ

Sai sarki ya che akōma da su chan bayan gari.  
 Aka-kai su bayan gari, chan su-ka-yi gidāje su.  
 Uwar yārinya nan ta gani kakanan, sai ta yi  
 bakin chikin, ta mutu. Mafāri ke nan zanba,  
 ba ta da keau (chau). Kōwa ya yi zanba ga dan wani  
 ta-na-kōmāwa ga dansa, kaman da wani mālami  
 ya yi wākā, Ala shi jikainsa, ya che,  
 'Kōwa ya shibka zanba, ta na fita gōna <sup>18</sup> nasa.'  
 Wanan hakikan bābu wāwa kun jia ?'

Shi ke nan, <sup>19</sup> kungurus  
 kan kusu.

Then the chief said they were to be taken far back to a distance behind the town. They were led behind the town, far away they were to make their houses. When the mother of this maiden saw all this, then she became black of heart, (and) died. That was the first appearance of wickedness, (which) is not a beautiful thing. Whoever commits a sin against another it comes back on himself, as a certain learned man sung, may Allah dispense mercy on him, he says, 'Whosoever sows evil it comes forth in his own garden. That is true without a doubt, have you heard?' That is all. Off with the rat's head.



لَسْ تَسْرِكِمَ ۖ يَتَبَأْ كُحْرَمَ دَسْرُ ۖ شَرْ بِلَيْزَمِ ۖ  
 أَكْ كَيْسِنْ بِلَيْزَمِ ۖ شَرْ سَكَمِ ۖ عَدَا جَلَشْ  
 عَوْرِيَارْ فَيْتَرْ ۖ تَقْنَمِ ۖ دَكَمَرْ ۖ سَقْتَنْ ۖ =  
 بَكَنْشِكِ ۖ تَقْوَفْ ۖ مَقَارِ ۖ بَكَمَرْ ۖ عَرْ بَبْ  
 ۖ بِلَاقْ دَقْوِ ۖ كُورِ ۖ اِيَعِ دَقْبِ ۖ عَدَا حَرْ ۖ  
 تَنَاقْ حَمَارِ ۖ عَدَا مَسِنْ ۖ كَمَرْ عَوْرِيَارْ ۖ  
 يَتِي وَاكْ ۖ اَلْ شَجَكِيْلَسْ ۖ قَيْشْ ۖ  
 كُورِ ۖ اِيَشْبِكِ ۖ دَقْبِ ۖ تَنَاقْ ۖ عَوْرِيَارْ ۖ  
 وَفَرْ ۖ حَفِيْفَا ۖ مَدَا ۖ اَوِ ۖ كَنْجِيَا ۖ  
 شِيكَمَرْ ۖ فَنَنْخَرْ شِنْ  
 كَرْ كُوشِنْ

## No. 8.

Wanan tāt̄sūniar <sup>1</sup>mayā che.

<sup>2</sup> Gātanān, gātanān, ta je, ta kōmō. Wata tsōfūa ta ke da yāyanta, budūri tara, sai <sup>3</sup> ta je dōka dāji ta zamna.

Sai wadansu yāra, samāri, su tara, su-ka-tāshi daka gari-  
-nsu, su-ka-tafi gidan mayā, wurin budūri. Su-ka-je.

Budūri su-ka-ba su rūa, kōwa budūransa

ta ba shi rūa ya sha. Sai karaminsu, karamar

budūri ta kāwō rūa, ta ba shi, sai ya ki sha. Dare

ya yi, kōwa budūransa ta yi tūō, ta ba shi.

Su-ka-chi. Autan budūri ta yi tūō, ta kāwō

ma autan samāri, sai ya ki chi. Aka che, 'Kāka, da ka zō

kōwa ya chi abinchi, sai kai daia ka ki chi?' Ya che, 'Idan

This is a story about a witch. A story, a story. Let it go, let it come. A certain old woman had children, nine girls, and she went far into the bush and lived (there). Now some boys, youths, there were nine of them too, set out from their village and went to the house of the witch, where the girls were. They came. The girls gave them water, each had a maid who gave him water to drink. Now the youngest (among the boys) the youngest maid brought water to (him) and gave him, but he refused to drink. When night came each of (the young men's) maids made food and gave him; (and) they ate. The youngest of the maidens made food and brought it to the youngest of the youths, but he refused to eat. They said, 'How is it when you come every one eats food, but you alone refuse to eat?' He said, 'If

## وَمِنْ قَدِ احْمَدَ نِيَّامِيَانِ

فَمَا تَقْنَعُ قَدِ احْمَدَ نِيَّامِيَانِ تَحْمِلُ تَحْمِلُ مَحْمُودًا : وَتَطْرُقُ جَرَّاءَ : تَجْلَدُ :  
يَدِ مَيْتَةٍ : بِدِرْ : مَرَّةً : اَلْأَسَى تَحْمِلُ نِيَّامِيَانِ : تَحْمِلُ مَحْمُودًا : تَحْمِلُ مَحْمُودًا :  
اَلْأَسَى اَلْأَسَى : يَدِ اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى :  
مَحْمُودًا : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى :  
تَحْمِلُ مَحْمُودًا : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى :  
بِدِرْ : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى :  
يَدِ : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى :  
اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى :  
مَحْمُودًا : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى :  
اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى : اَلْأَسَى :

samāri su-ka zō gidan budūri, su-na-chin abinchi,  
saanan sun zama samārin banza.' Aka che, 'Gaskīa ne.'

<sup>4</sup> Wakatin kwāna ya zō, sai kōwa duka budrua tasa  
ta yi masa shinfida, su-ka-kwanta, su-na-kwāna. Autan  
samāri <sup>5</sup> ya tāshi, ya <sup>6</sup> kunche bantu nan waninsu,  
ya damra ma budūri. Ya fida rigunansu, ya sainya ma budūri,  
ya dauki fatalōli budūri, ya damra ma <sup>7</sup> mazan, ya dauki  
zannuan <sup>8</sup> mātān, ya damra masu. Aka-jima, ana-kwāna,  
sai tsōfūa nan ta zō. Idan ta lālabā, ta gani  
mai-riga da bante. Sai ta yanke, hakanan har ta yanke  
dīanta duka, ta kōma, ta kwanta. Sai auta kūa  
shi-na-ganinta, bai yi kwāna ba. Ya tāshi, ya gina

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young men come to the house of maidens and eat food, then they have become worthless young men.' And they said, 'That is true.' The time for sleep came, when for each and all his maiden prepared his couch, and they lay down and were sleeping. The youngest of the boys got up and unfastened the others' waist-cloths and tied them on the maidens. He took off their cloaks and put them on the maidens, he lifted the kerchiefs of the maidens and tied them on the boys. He took away the dresses of the girls and tied them on (the boys). A short time passed, they were asleep, when this old woman came. When she felt about with her hand, she discovered who had cloaks and who waist-cloths. Then she cut (their throats), and thus she did till she had cut off (the heads) of all her daughters; (then) she returned and lay down. But the baby of the family also had seen her, he had not slept. He got up, dug



سَمَارَ: لَكُمُ: غَدَنَ: **وَبُذِرَ:** لَسَا مَرَامَتُ  
لَسَقَمَ: لَسَمَ: لَسَمَارَ: قَبْنَمَ: ا: اَكْبَا: عَمَكِي: لَكِي  
وَأَقْتَرِ: كَوَامَلِي: بِيَدِ: ا: لَسَ: كَوَالِدَكَ: بِيَدِ: زَوَامَس  
يَتَمَس: شَهَبَ: لَسَكُنْتَا: لَسَا: كَوَامَلِي: ا: اَوْ مَن  
لَسَارَ: يَتَمَاشِي: يَكُنْتُ: يَتَمَتَمَشِي: وَمَتَمَشِي:  
يَعْمَرُ: مَرْمُذَرُ: يَجِدُ: يَخْتَمَشِي: يَسْتَفِي: قَبْنَمَ:  
يَعْلَمُ: يَجْتَلِمُ: يَبْذُرُ: يَبِيدُ: مَرْمَذَرُ: يَبْذُرُ:  
وَمَرْمُذَمَامَرُ: يَبِيدُ: مَرْمَشِي: اَصْحَمَ: اَمَّا: كَوَامَلِي  
لَسَ: طَرَفُ: مَرْمَشِي: مَرْمُذَرُ: ا: اَكْرَ: مَلَالِي: يَتَمَن  
مَبِيرُ: يَتَمَشِي: ا: يَتَمَشِي: ا: مَرْمَشِي: مَرْمَشِي:  
يَتَمَتَمَشِي: تَكْوَمُ: تَكُنْتُ: ا: اَوْ مَرْمُذَرُ: =  
شَاغَلَنَتَا: يَتَمَشِي: كَوَامَلِي: يَتَمَاشِي: يَتَمَشِي

rāmē tun daga <sup>9</sup> dākin da su ke kunche har dākin uwansu. Sai auta ya tādā waninsa daga kwāna. Su-ka-shiga chikin rāme, su-ka-tafi gida, su-ka-bar dīanta kunche, <sup>10</sup> yankaki. Da gari ya wāye, tsōfūa ta zō. Ta na murna, <sup>11</sup> zaa ta chin nāma, sai ta iske dīanta yankaki. Sai ta chizi hannu, dōmin haushi, sai ta <sup>12</sup> kyale, ta che, 'Naa rāma.' Wata rāna sai ta tafi chikin garin. Ta zama <sup>13</sup> magariā, sai yāra, mutun gōma sha biar su-ka-hau, su-na-zamne. Sai ta chire da su, ta tafi gidanta da su. Uwayen yāra su-na-kūka. Auta ya zō ya che, 'Ku bar kūka, naa kāwō maku dīanku.' Ya tafi dāji, ya gani \* sāniar tsōfūa nan, sai ya shiga chikin chikinta.

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a hole from the house where they were lying to their mother's house. Then the baby of the family wakened the others from sleep. They entered the hole and went home and left her daughters lying (with their throats) cut. When day dawned the old woman came. She was rejoicing (because) she was about to eat meat, then she came across her daughters (with their throats) cut; then she ate her hand from vexation. Then she left off, and said, 'I shall be revenged.' Another day she went into the town (of the young men). (And) she turned herself into a *magaria* tree, then the boys, fifteen in number, climbed up and were sitting there. But she tore up (the tree) with them and went off to her house with them. The boys' parents were lamenting. The baby of the family came and said, 'Leave off crying, I shall bring you your children.' He went off to the bush, (and) he saw this old woman's cow, then he went inside its belly.

راجس : متع قد اكن : اسكن : كفت : قمر اكن  
 عومس : سر او قدا يتلا : لو نسن : عومر اقمي  
 لك شمع : ثكن راجس : لك تيم غدا : لك تيم : دينة  
 كفت : يفتك : عومر : عومر اقمي : طوف اقمي :  
 متا من : اقمي : قدام : سر قدام اسكن : دينة يفتك  
 : اسن تيم : قنوا : دوه من حوشم : اسن تكل  
 تشا : قدام : اقم اقمي : اسن تيم : ثكن غير :  
 قدام : قمر يمين : اسن يدار : متن عومر : اسن يمين  
 : اسكن : لاسن اقمي : اسن تيم : دسوا :  
 تنف غدا : دسوا : عومر اقمي : يدار : =  
 اسن احوكي : او تيم : يثكن ثكن احوكي  
 متا احوكي : دينة : يتا : اجم : يفتك  
 قدام : طوف من اسن يشم : ثكن ثكن

Da s̄ania ta k̄om̄o gida, ta yi kamar mai-chiki.  
 Sai ts̄of̄ua ta che s̄aniar nan t̄awa, 'Idan  
 ki haifu namiji, <sup>14</sup> naa yanka ki, idan ki haifi  
 mache, naa bar ki.' Ananan, ranan, sai ta haifi  
 mache. Ashe auta ne, ya zama dan s̄ania.  
 Su-na nan, sai auta, idan ts̄of̄ua t̄a yi  
 wanke k̄orai, sai ya tuma, shi f̄ada achiki,  
 shi farfasa. Ranan ta wanke k̄orainta,  
 ta shainya, sai <sup>15</sup> maraki s̄ania ta tuma, ta f̄ada  
 achiki, ta farfasa. Sai ts̄of̄ua ta yi fushi,  
 ta che ȳara nan su duka su t̄ashi, su tafi,  
 su k̄am̄o shi, su yanka. Sai ȳara  
 su-ka-t̄ashi, su ka bi maraka. Maraka ta sh̄eka

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When the cow came home, it was as if in calf. And the old woman said (to) this cow of hers, 'If you give birth to a son, I shall cut your throat; if you give birth to a daughter I shall leave you alone.' And it came to pass that one day the cow gave birth to a daughter. Now of a truth it was the baby of the family, he had turned into the child of a cow. They were living like this, when the baby of the family (who was now a calf), if the old woman washed her calabashes, jumped and fell among them and smashed them. One day she washed her calabashes and put them in the sun to dry, then the cow's calf jumped and fell on them and smashed them. And the old woman got in a rage, and said to these boys that they must all rise up, and go and catch and bring it, and cut (its throat). So the boys rose up (and) followed the calf. The calf ran off



دَمْدَمِيَا: تَكُونُوا: اِنَّمَا: اَتَى كَمَرِيَّةً  
 اَتَى طَوْفًا: تَبْتَثِيَا مَعِي: مَدَا: اِذْ نَزَلْنَا  
 كَلْبًا مَعِي: مَدَا يَكِي: اِذْ نَزَلْنَا  
 مَدَا مَدَا: اَمَّا مَدَا: اَتَى تَحِيَّةً  
 مَدَا: اَتَى اَوْقَدِي: يَدَم: دَمْدَمِيَا: :  
 اَتَى مَدَا: اَتَى اَوْقَدِي: اِذْ نَزَلْنَا: مَدَا  
 وَنَجَرُ كُورِي: اَتَى يَتَمَّ شِقْدَا: اَتَى: :  
 شِقْمَرِي: رَمَزِي: كُورِي: :  
 مَدَا: اَتَى مَدَا: مَدَا: مَدَا: :  
 اَتَى: مَدَا: اَتَى: اَتَى: :  
 مَدَا: اَتَى: اَتَى: :  
 اَتَى: اَتَى: :  
 اَتَى: اَتَى: :

har chikin gari, yāra su-ka-bi ta. Sai maraka  
ta zama mutun, ashe auta ne. Sai ya che, 'Kōwa  
shi zō shi kāma dansa.' Sai kōwa ya fitō,  
ya kāma dansa, auta kūa sai ya tafi gidansu.  
Sai ta che, 'Naa kāma shi kuma.' Sai ta zama Bihilāta,  
ta dauki nōnō, ta kāwō chikin gari. Aka-che,  
kar kōwa shi dūba chikin nōnō, sai baban  
wan auta ya dūba, sai idānunsu ya fāda.  
Sai ta dauki nōnō ta, ta zama gūgūa, ta tafi  
da shi. Sai ya zō da wuri, ba shi gida. Aka che, 'Wata  
Bihilāta ta zō da nōnō, ta dauki idānu  
wanmu, ta tafi da su.' Sai auta ya che,

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till (it came) right into the town; the boys followed it. Then the calf turned into a person, truly it was (he who was) the baby of the family. And he said, 'Let each come and catch his son.' So each one came out and caught his son, and the baby of the family he also went home. Now she (the old witch) said, 'I will catch him again.' So she turned into a Fulani woman, (and) took some milk, (and) brought it into the town. It was said that no one was to look into the milk. But one of the baby of the family's elder brothers looked in, and his eyes fell out. Then she took her milk, turned into a whirlwind, (and) went off with him. Then he (the baby of the family) came early, (and found his elder brother) was not at home. And they said, 'A certain Fulani woman came with milk and lifted the eyes of our elder brother and went off with them.' And the baby of the family said,

مَن تَكُنْ عَمْرٍاءَ : يَبْدَأُ : لَكَيْتَ : لَسْتُ مَرَكِي :  
 مَقْدَمُ مَتْنٍ : آتَى أَوقَاتِي : لَسْتُ بِمُكْرَمٍ :  
 لَشْدُ وَاشْتِكَا : دَمَلَسَ لَسْتُ كَحُلَاوِي جَمْتُوا :  
 يَكَلَمُ : دَمَلَسَ أَوقَاتِي : لَسْتُ بِمَتْنٍ عَمْرٍاءَ :  
 مَتْنٌ مَقْدَمٌ : لَسْتُ مَقْدَمٌ بِحِلَاتٍ :  
 مَتْرَاكٌ : مَحْمُودٌ : تَكَاوُثُ عَمْرٍاءَ : أَكْبَثُ  
 كَمْرٍاءَ : لَشْدُ لَوْبٍ : تَكُنْ مَحْمُودٌ : لَسْتُ بِمَتْنٍ  
 وَنَدَاؤُكُمْ : يَدُوقُ : لَسْتُ إِدْمَانٍ : يَبْدَأُ :  
 لَسْتُ بِمَحْمُودٍ : مَقْدَمٌ : مَحْمُودٌ : مَتْنٌ :  
 دَمَلَسَ : لَسْتُ بِمَحْمُودٍ : دَمَلَسَ : أَكْبَثُ :  
 بِحِلَاتٍ : مَقْدَمٌ : دَمَلَسَ : مَحْمُودٌ : إِدْمَانٌ  
 وَنَدَاؤُكُمْ : مَتْنٌ : لَسْتُ أَوقَاتِي : يَبْدَأُ

‘Naa karbō su.’ Sai ya damra zane da fatala, ya tafi gidan tsōfūa. Da ta gane shi, ya yi kama da auta dīanta, sai ta che, ‘Marhabi, marhabi.’ Da auta shi kūa sai ya rika kūka, shi-na-kūka, shi-na-fadi, ‘Laalātatu samāri sun zō, sun yi mani zanba, sun kashe mani wani.’ Tsō-fūa kūa ta-na-che autan dīanta ne, sai ta che, ‘Bari kūka auta, ai mu ma, <sup>16</sup> muu rāma.’ Ta che, ‘Ai ni ma, ga idānu babansu, <sup>17</sup> nā kāwō.’ Sai auta ta che, ‘Ba ni in gani <sup>18</sup> uma nāma in yi wāsa da su.’ Sai tsōfuā ta dau-  
-ki, ta ba shi, ba ta san shi ba ne. Shi-na-wāsa da su sai ta che, ‘Zamna ki dūba gida, zaa ni raafi in kōmō.’ Ta dauki tūlū, ta bāda bāya.

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‘I shall get them back.’ So he fastened on a (girl’s) dress and head kerchief, (and) went to the old woman’s house. When she saw him, he was like her (own) youngest daughter, and she said, ‘Welcome, welcome.’ And the baby of the family he also began to cry, he was weeping and said, ‘Bad boys came and sinned against me, they killed my elder sisters.’ The old woman too was saying, ‘It is the youngest of my daughters.’ And she said, ‘Cease crying, youngest of my children, as for us, we shall be revenged.’ She said, ‘As for me, see the eyes of the eldest of them I have brought.’ And the baby of the family said, ‘Give me that I may see, mother, the meat (eyes), (and) that I may play with them.’ So the old woman took them, and gave him, she did not know it was he. He was playing with them, when she said, ‘Sit and look after the house; I am going to the stream and shall return.’ She lifted up the water-pot (and) turned her back.



مَا كَرِهَ اللَّهُ لِسُنَّةِ رَسُولِهِ ثَلَاثًا: دَخَلَ قَبْرًا، وَتَقَفَ عَلَى عَتَمَةٍ،  
 وَظَهَرَ أَهْرَافَهُ، وَتَقَبَّشَ فِي بَيْتِكَيْهِ، وَدَخَلَ قُبُورَ مَنْسُكَةٍ،  
 سَمِيَ ثَمَرُهَا، وَفَرَّقَ دَأْوُهَا، وَشَيْخُهَا، لَسِي مَرَكَةٍ،  
 كَوَكَيْ، وَشَاكَ كَوَكَيْ، وَشَدَّاجِي، أَلَا أَمْتُوا، لَسَدَارِ،  
 لَسَدَارِ، لَسِي مَرَكَةٍ، لَسِي مَرَكَةٍ، لَسِي مَرَكَةٍ، لَسِي مَرَكَةٍ،  
 فَهَرَاكَ، وَتَقَابُثَ، وَتَقَابُثَ، وَتَقَابُثَ، وَتَقَابُثَ،  
 أَلَوْقِي، أَلَوْقِي، أَلَوْقِي، أَلَوْقِي، أَلَوْقِي، أَلَوْقِي،  
 بَبَشْ، بَبَشْ، بَبَشْ، بَبَشْ، بَبَشْ، بَبَشْ،  
 أَم، أَم، أَم، أَم، أَم، أَم،  
 كَبَشْ، كَبَشْ، كَبَشْ، كَبَشْ، كَبَشْ، كَبَشْ،  
 لَسِي مَرَكَةٍ، لَسِي مَرَكَةٍ، لَسِي مَرَكَةٍ، لَسِي مَرَكَةٍ،  
 إِنْ كَوَّمُوا، تَدَارُكُ، تَدَارُكُ، تَدَارُكُ، تَدَارُكُ،

Sai auta ya tāshi, ya shēka da idānun wansu,  
 ya tafi da shi, ya bai wansu. Sai tsōfūa  
 ta kōmō, ta che, 'Ina auta?' Ba ta gani auta ba,  
 sai ta sabke rūa. Aka jima, sai yārinya ta zō,  
 tsōfūa ta che, 'Kāwō idānu, mu dafa.'  
 Yārinya ta che, 'Ai ba ki ba ni idānu ba.' Sai ta che,  
 '19 La ila autansu ne ya zō ya rūde ni, ina-che  
 ke che, ama bābu laifi naa kāma shi.' Ta kyale.  
 Wata rāna auta ya tafi dāji, shi-na-farauta, sai  
 ya gamu da tsōfūa. Ta kāma shi, ta kai gidanta,  
 ta sainya rāme, ta rufe sai ta tafi raafi. Ta bar  
 dīanta karama, ta che ta jiran auta kada shi gudu.

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Then the baby of the family rose up, and ran off with his brother's eyes; he went with it (them) (and) gave his elder brother. Then the old woman returned (from the stream) (and) said, 'Where is (my) youngest child?' She did not see her youngest child, and she set down the water. After a little while then the maiden came, and the old woman said, 'Bring the eyes that we may cook (them).' The maiden said, 'No, you did not give me any eyes.' And she said, '*La ila* it is the youngest of their family, he came and deceived me; I said (thought) it was you, but it cannot be helped, I shall catch him.' She ceased. Another day the baby of the family went to the bush. He was hunting when he met the old woman. She caught him, (and) took him to her house, put him in a hole, (and) covered (him) up, while she went to the stream. She left her youngest daughter and told her to wait and watch the baby of the family lest he ran away.

لَمْ أَوْتَىٰ قِيَمَاتِي بِشَيْءٍ ۖ إِذَا أَمْرٌ فَسَّ  
 يَتَعَدَّ شَمًّا ۖ يَجِيءُ ۖ وَفَسَّ لَمْ يَطْرُقْ ۖ =  
 تَكْرُمُوا ۖ تَفْأَمُّ الْأَوْتَىٰ ۖ يَتَقَنَّمُ ۖ أَوْ تَدَبَّ  
 ۖ لَمْ تَلْبِكْ ۖ رَوَا ۖ أَكْجَمَ لَمْ يَدْرِ فَمَنْ قَدَّرُوا ۖ  
 طَرُقُوا ثَبَاتًا ۖ كَلَّوْا ۖ إِذَا أَمْرٌ ۖ مَدَقَ ۖ  
 يَدْرِ فَمَنْ ثَبَاتًا ۖ يَكْبُرَانِ ۖ إِذَا أَمْرٌ ۖ يَدْرِ فَمَنْ ثَبَاتًا ۖ  
 لَا أَلَمِي ۖ أَوْ تَسْنِي ۖ يَدْرِ ۖ أَلَمِي ۖ يَدْرِ ۖ أَلَمِي ۖ  
 بَحْثًا ۖ أَلَمِي ۖ يَدْرِ ۖ أَلَمِي ۖ يَدْرِ ۖ أَلَمِي ۖ  
 أَوْ تَمْرَأَتِي ۖ أَوْ تَمْرَأَتِي ۖ يَدْرِ ۖ أَلَمِي ۖ  
 يَدْرِ ۖ يَدْرِ ۖ يَدْرِ ۖ يَدْرِ ۖ يَدْرِ ۖ  
 تَلْبِكُ ۖ رَوَا ۖ لَمْ تَلْبِكْ ۖ رَوَا ۖ  
 دِيْمَتًا ۖ كَرَمًا ۖ تَلْبِكُ ۖ رَوَا ۖ

Sai ta tafi raafi. Sai auta danta ta je wurin auta wanda ke chikin rāme, ta che, 'Auta me ka ke chi?' Sai shi kua ya che, 'Mikō <sup>20</sup> hannu(n)ki in ba ki, abinda ni ke chi.' Sai ta mika hannu. Sai auta ya kāma hannunta ya ja ta, ya nasa rāme. Ta-na-chiki, ta-na-kūka. Auta ya rufe ta, kaman da uw(a)-nta ta rufe shi, ya dauki zane da fatala, ya damra. Shi-na nan, shi-na-wāsa, har tsōfua ta zō. Ta che, 'In ji auta bai gudu ba.' Sai ya che, 'Shi-na-nan, bai gudu ba.' Ta dafa ruan zāfi, ya tafasa ta dauki ta che, 'Dan nema yau <sup>21</sup> shii gani.' Sai ta je wurin rāme, ta zuba, sai yārinya, da da ji zāfi

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Then she went off to the stream. Then her (the witch's) youngest daughter came to the place where the baby of the family was in the pit (and) she said, 'Oh, baby of the family, what are you eating.' And he said, 'Stretch out your hand and I will give you what I am eating.' So she put out her hand, but the baby of the family seized her hand, (and) pulled her, (and) cast her into the pit; she was inside, she was crying. The baby of the family covered her up as her mother had covered him. He took (her) dress and kerchief and tied them on. He remained there, and was playing about until the old woman came. She said, 'Let me hear that the baby of the family has not run away,' and he replied, 'He is here, he has not run away.' She boiled hot water, it boiled, she took it up, and she said, 'Son of a profligate, to-day he will see.' Then she went to the hole and poured in (the water), and the maiden, when she felt the heat



لَسْتُ مَتَّى رَاجِمٌ : لَسْتُ أَوَقَدُ مَيْمَنَةً : تَجِبُ لَوْنُ مَتَّى  
 وَفَدَ بَشِيرٌ رَاجِمٌ : مَتَّى أَوَقَدُ مَيْمَنَةً :  
 لَسْتُ شَيْخًا : يَتَّى مَيْمَنَةً : إِبْرَاهِيمُ :  
 أَمِنْ نَكَبَةٍ : لَسْتُ تَعْبِكُ حَسَنًا : لَسْتُ أَوَقَدُ  
 يَكَامُ : حَسَنًا : يَجَدُ : يَتَّى رَاجِمٌ : تَقَدُّ  
 تَكِي : تَقَدُّ حَسَنًا : أَوَقَدُ مَيْمَنَةً : كَمَنْ دَعَا  
 مَتَّى : مَتَّى حَسَنًا : يَدُكَ : تَقَدُّ : يَتَّى  
 مَيْمَنَةً : لَسْتُ مَتَّى : لَسْتُ أَوَقَدُ : حَسَنًا :  
 تَقَدُّ : يَتَّى : أَوَقَدُ : يَتَّى : لَسْتُ :  
 لَسْتُ : يَتَّى : يَتَّى : يَتَّى : يَتَّى :  
 تَقَدُّ : يَتَّى : يَتَّى : يَتَّى : يَتَّى :  
 تَقَدُّ : يَتَّى : يَتَّى : يَتَّى : يَتَّى :

ta-na-kūwa, ta-na-fadi, 'Uma ni che, uma ni che.' Auta shi-na-fadi, 'Karia ka ke yi. Ala shi tsari uma ta haife ka, Ala tsare ta ta haife ka.' Hakanan har ta mutu. Ta dauko, ta <sup>22</sup>sasāre, ta nasa tukunia, ta dafa. Yārinya ta nina, ta sainya daudawa da gishiri, ta shide tukunia, ta tsāme nāma, ta che, 'Auta tafō, kedai mu chi dan nema.' Sai ya che, 'Aa ni ba ni chi, yanzu kedai chi, ki kōshi.' Ta-na-ham! ham! har ta kusa chinye nāma. Sai ta rage, ta che. 'Gā nāki auta.' Auta ya che, 'Uma, idan ba ki kō-shi ba, ki chainye duka,' sai ta dauki saura, ta chi. Ta rage kankane, ta aje, ta che, 'Gā nāki.'

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kept shouting out, and saying, 'Mother, it is I, mother, it is I.' He, the baby of the family, said, 'It is a lie you are telling. May Allah guard mother from giving birth to such as you, may Allah guard her from giving birth to such as you,' and so on till she died. She (the old woman) lifted her out, cut (her) up in small pieces, put her in a pot and cooked her. When the girl was cooked she put in *daudawa* spice and salt, took the pot off the fire, took out the meat and said, 'Youngest daughter, come forward. You alone will eat the son of the profligate woman.' But he said, 'No, as for me I shall not eat, now you yourself eat and be filled.' She was crunching, crunch! crunch! until she had almost eaten (all) the meat. Then she ceased, and said, 'There is your share, little daughter.' The baby of the family replied, 'Mother, if you are not full eat up all,' and she (the old woman) took up what was left and ate. She left a small piece, put it aside, and said, 'There is yours.'

تَنَاقُورٌ تَنَاقِدُ : أَم فَيْشِي : أَم فَيْشِي : أَوْقِي  
تَنَاقِدُ : كَرِيْمٌ كَجِي : أَلْشَطْرُ أَم : تَجِيْهِك  
أَلْطَرِكَةُ : تَجِيْهِك : مَكْنَنٌ مَكْنَنٌ مَقْرَفَتُ  
مَدْرُكُوا : تَلَسَّطُوا رَسِي : مَقْنَنٌ مَكْنَنٌ : مَقْرَفُ :  
يَدْرِفُ : تَمِيْنٌ : تَلَسَّطُ : مَدْرُكُوا : مَدْرُكُ :  
تَشِيْمِيْكُ : تَكْنِيَا : مَطْلَبِي : مَدَام : مَقْبُ أَوْقِي  
مَقْبُ : كَمِي : مَقْبُ : مَقْنَنٌ : لَسِي مَقْبُ : مَدَام :  
مَدَامُ : مَقْبُ : مَقْبُ : كَمِي : مَقْبُ : مَقْبُ :  
لَمَقْمُ : مَقْرُكُ : مَقْنَنٌ : مَقْبُ : مَدَام : لَسِي مَقْرَفِي  
مَقْبُ : مَدَامُ : أَوْقِي : أَوْقِي : مَقْبُ : أَم : مَقْبُ :  
مَقْبُ : مَقْبُ : مَقْبُ : مَقْبُ : مَقْبُ : مَقْبُ :  
مَقْرَفِي : مَقْرَفِي : مَقْبُ : مَقْبُ : مَقْبُ :

Sai auta ya che, 'Yau kin chainye dianki duka, sauran ki chi kainki.' Sai ya yāda zane, ya che, 'Kin gane ni, ni ne auta, ba ki chi na.' Sai ya shēka, ya tafō gida, ya gaya ma mutānen gidansu, ya che, 'Mu gudu.' Sai garin duka <sup>23</sup> ya tāshi, su-ka-gudu. Da su-ka-tafi, sai baban wansu <sup>24</sup> ya che yā yāda tākalminsa, ya che shi kōma, shi <sup>25</sup> daukō. Auta ya che, kar ka kōma. <sup>26</sup> Ya che, yaa kōma. Auta ya che, 'Bari ni in kōma.' Auta ya kōma, ya je, ya shiga dāki. Sai ta rufe shi, ya hau bisan dāki, ya kāma tanka. Sai ya che mata, 'Idan ki-na-sō ki chainye ni, sai ki būde mani idānu, in ji tsōrō, in fādō, ki kāma ni.' Sai ta tāda kainta bisa, ta bubūde

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And he who was the youngest of the family said, 'To-day you have eaten up all your daughters, and there only remains for you to eat yourself.' Then he threw aside the cloak (and) said, 'Do you see it is I, the baby of my family, you did not eat me.' Then he ran off, and went home and told the people of his town (saying) 'Flee'. And the whole town rose up and fled. When they had gone, then their elder brother said he has dropped his slipper; he said he would turn back and get it. The baby of the family said, 'Do not go back,' (but) he said he would return (for it). The baby of the family said, 'Allow me to return.' The baby of the family returned, he went and entered the house. And she (the old woman) came and closed (the door); he climbed on to the top of the house and caught hold of a beam. Then he said to her (the old witch), 'If you are wanting to eat me up, you have only to open your eyes at me when I shall be afraid and fall down (on you) (and) you will catch me.' Then she raised her head, and opened very widely



لَسْ أَوْتَمَ يَبْتَئِجُ : كَفْشِيسْ : دِيَنِكْ دَكْ : لَسْ وَرْسِ  
 كَشْ : كِيَكْ : لَسْ مِيَدَ لَسْ : يَبْتَ كَفْشِيسْ : مِيَسْ  
 أَوْتَمَ : بَدَ كَشْ : لَسْ مِيَشْ : مِيَبْوَغْ : يَبْطِ  
 مَحْتَدَ قَبْ : عَمَ مَلْسْ : يَبْتَ مَلْ : لَسْ عَمَ مَلْ  
 : مِيَتَلْسْ : لَسْ : عَمَ لَسْ : لَسْ مِيَبْوَغْ : مَلْسْ :  
 يَبْتَ مِيَدَ : تَا كَمَلْسْ : يَبْتَ لَسْ : عَمَ : لَسْ : لَسْ :  
 : أَوْتَمَ : يَبْتَ : كَمَ : عَمَ : يَبْتَ مِيَدَ : عَمَ : أَوْتَمَ :  
 : يَبْتَ : عَمَ : لَسْ : عَمَ : أَوْتَمَ : يَبْتَ : عَمَ :  
 : لَسْ : عَمَ : يَبْتَ : عَمَ : يَبْتَ : عَمَ :  
 : لَسْ : عَمَ : يَبْتَ : عَمَ : يَبْتَ : عَمَ :  
 : لَسْ : عَمَ : يَبْتَ : عَمَ : يَبْتَ : عَمَ :  
 : لَسْ : عَمَ : يَبْتَ : عَمَ : يَبْتَ : عَمَ :

masa idānū. Shi kūa, akwai <sup>27</sup> tunka wurinsa  
 nikake, sai ya wātsa mata ga idānu, sai ta rufe  
 idānu. Ya sabkō, zāa shi fita, sai ta kāma kafansa,  
 sai ya che, 'Wāwa, kin kāma itāche, ki-na-che  
 kafa na.' Sai ta sake kafafunsa, ta kāma itāche.  
 Sai ya fita ya kāma <sup>28</sup> kyaure, ya <sup>29</sup> kuble ya chūna ma dāki  
 wuta. Tsōfūa ta kōne. Sai ya je, ya gaya ma sarki,  
 kaman da su ka yi da tsōfūa, ya che, 'Mu kōma gida.'  
 Sai su-ka-kōma gida. Sarki ya che, 'Ayi gangami  
 birni da kauye su tāru.' Aka-yi gangami  
 birni da kauye, duka su-ka-tāru. Sarki ya kāwō  
 rīga dari, wandō dari, sānia dari, dōki dari,

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her eyes at him. As for him, he had ground peppers with him, so he cast (them) at her eyes, and she closed (them) the eyes. He came down, and as he was about to go outside, she caught his foot. But he said, 'Fool, you have caught a stick, and you think it is my foot.' Then she let go his foot and caught hold of a post; and he came out, seized the door, shut it (and) set fire to the house. The old woman was burned. Then he went and told the chief what they (he) had done with the old woman, (and) he said, 'Let us return home.' So they returned home. And the chief said, 'Let the drums be beaten in town and village and let them assemble.' Drums were beaten in town and village and every one assembled. And the chief brought one hundred cloaks, one hundred trousers, one hundred cattle, one hundred horses,

قسرا اءموا: شيعه: اءكونى: شتى: لفرقتن  
 فككن: لسنى قوا طامت: علم اءموا: لسنى قروى  
 اءموا: قسركوا: اءشيتن: لسنى تكلم كفنس  
 : لسنى قنوا: ككنام: اءمات: ككات: =  
 كقامن: لسنى قسركى: كفا كفنس: تكلم: اءمات  
 لسنى قنوا: يكلم قورن: يكبل: يئنومهدك  
 قونى: ظوفوا: كقونى: لسنى كجى: يكلم لسنى كى:  
 كقور لسنى: ظوفوا: يكلم قور: عدا  
 لسنى لسنى كورم: عدا: لسنى كى: يكلم قنوم  
 : يكلم قورم: كقورم: لسنى كى: يكلم قورم:  
 يكلم قورم: كقورم: لسنى كى: يكلم قورم:  
 يكلم قورم: كقورم: لسنى كى: يكلم قورم:

kōmi duka na dūnīa dari dari. <sup>30</sup> Ya che yā ba shi rabin gari, abin nan da aka tāra duka sarki ya che yā baiwa auta. Sai auta ya che, 'Sarki, gari, idan ba shi da <sup>31</sup> tsari, banza ne, ka bari agina birni, tun mutāne ba su wāse ba.' Sarki ya che, 'Bābu wanda ya iya ginin birni.' Auta ya che, 'Ni naa gina, kai kadai ka taimake ni da mutāne.' Sarki ya amsa, sai auta ya gina birni. Maḡarin ginin birni ke nan, auta ya fāra, kōwa ya gani. <sup>32</sup> Kungurus kan kūsu.

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of everything in the world one hundred of each. He said he gave him half his town (and) all the things which had been brought, the chief said he gave to the baby of the family. And the baby of the family said, 'Chief, a town, if it has not a protection, is worthless. Let a wall be built before the people have dispersed.' And the chief said, 'There is no one able to build a walled town.' And the baby of the family said, 'I shall build it; do you only give me assistance with the men.' The chief consented, so the baby of the family built a walled town. And that was the origin of walled towns, the baby of the family began that every one might see. Off with the rat's head.



كَوْنِهِ دَكْ : مُدْ لَفِيَا : دَرُ : دَرُ : يَثْبِقُ بِأَيْشِ  
 وَبُئْكَ : أَيْمَنْ دَاخِلُ دَرُ : دَرُ : يَثْبِقُ بِأَيْمَنْ  
 أَوْتَمِ : لَسْ أَوْتَمِ يَثْبِقُ : دَرُ : دَرُ : يَثْبِقُ بِأَيْشِ  
 دَطْمِ : يَثْبِقُ بِأَيْشِ : كَبِيرُ أَمْرٍ مَعْرِفَةٍ : مُنْقَلَبُ يَثْبِقُ  
 بَلَسْ أَيْشِ : دَرُ : يَثْبِقُ بِأَيْشِ : أَوْتَمِ يَثْبِقُ بِأَيْشِ  
 يَمْرُومِ : أَوْتَمِ يَثْبِقُ : مُنْقَلَبُ يَثْبِقُ : كَبِيرُ  
 دَمْتَلَبُ : دَرُ : يَثْبِقُ بِأَيْشِ : أَوْتَمِ يَثْبِقُ بِأَيْشِ  
 مَقْلَبُ : يَثْبِقُ بِأَيْشِ : كَبِيرُ : أَوْتَمِ يَثْبِقُ بِأَيْشِ  
 يَفْنِي : مُنْقَلَبُ يَثْبِقُ : كَبِيرُ : أَوْتَمِ يَثْبِقُ بِأَيْشِ

## No. 9.

Wanan tätsünär <sup>1</sup> mālami che.

Wani mālami ya tāshi zūa Maka, dōmin shi dada lādansa shi yi yawa. Shi-na da kwarangaman gōdīansa. Ya hau, ya je tsakan dōkar dāji, sai ya gani <sup>2</sup> kūra. <sup>3</sup> Gōdīar tā gaji, sai kūra ta che, 'Mālam ina <sup>4</sup> zaa ka?' Mālami ya che, 'Zaa ni haji.' 'Me ya fāru?' Ya che, 'Gōdīa ta che ta gaza.' Ta che, 'Ita ke nan?' Kūra ta che, 'Ba ni ita, in yanke, in chainye, ka hau ni, mu tafi.' Mālami ya che, 'Hakanan?' Ta che, 'I.' Mālam ya che, 'Kar ki rūdē ni.' Ta che, <sup>5</sup> Asha mālami, dōmin <sup>6</sup> nā gani ba ta iya tafia, dōmin hakanan ne; ni kūa, idan ka hau ni, yanzu yanzu naa kai ka Maka.' Mālam ya che, 'Bābu laifi, kāma, ki chainye.' Kūra

This is a story about a learned man. A certain doctor of learning set out to go to Mecca in order to add to his rewards hereafter that they might be many. He had a very thin mare. He mounted, (and) went deep into the forest when he saw a hyena. The mare was weary and the hyena said, 'Doctor, where are you going?' The doctor said, 'I am going the pilgrimage.' 'What is the matter?' (said the hyena). He said, 'It is the mare, she is weary.' She (the hyena) said, 'Is that it?' the hyena said, 'Give her (the mare) to me, I shall kill her, and eat her up. You will mount me and we shall set out.' The doctor said, 'So?' She (the hyena) said, 'Yes.' The doctor said, 'You must not deceive me.' She replied, 'Come now, Doctor, because I have seen she was unable to go on, it is because of that, (I speak thus) I for my part, if you mount me, this instant will I carry you to Mecca.' The doctor said, 'All right, catch (the mare) and eat (it) up.' The hyena



<sup>7</sup> ta kāma gōdīa, ta yāge, ta dibi nāma,  
 ta kai gida. Su ka chi da dīanta, su-ka-chainye nāma,  
 ta ki zakūa. Mālamī ya zamna, ya gajī, bai gani  
 kūra tā zō ba. Ananan, sai <sup>8</sup> karen buki  
 ya zō, ya tarda mālam shi-na-zamne, karen buki  
 ya che, 'Mālam me ya fāru?' Mālamī ya che, '<sup>9</sup> Nā tasō  
 daga gidana, zaa ni Maka, gōdiata ta gajī,  
 ina zamna, kūra ta tarshe ni, ta che, me ya fāru,  
 na che mata, Zaa ni Maka ne, gōdiata ta gajī,  
 shi ya sa ina zamne nan. Kūra ta che, Ai wanan  
 ba ta iya kai ka Maka, ba ni ita in chainye,  
 in jī dādi, in kāra <sup>10</sup> karfi, in kai ka Maka.

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seized the mare, tore it up, picked up the meat (and) took it home. She ate it with her cubs (children), they ate up (all) the meat; (then) she refused to return. The doctor sat down (and) got tired (of waiting), he did not see that the hyena has (had) come back. Things were like this, when a jackal came and met the doctor sitting there. The jackal said, 'Doctor, what has happened?' The doctor said, 'I have set out from my home going to Mecca, my mare got tired, I was sitting down, the hyena came across me and asked what was the matter, and I said, I am going to Mecca, my mare got tired, and that is the cause of my sitting here. And the hyena said, Oh, this thing can never take you to Mecca. Give her to me to eat that I may feel joy, and increase my strength, so that I may carry you to Mecca.



تَكَلَّمَ غُرْدِيَا: قِيَا نَجِي: قَدِي يَكِي: قَامَ:  
تَكْنِي غَدَا: لَكَا: دَرِي مَتَا: لَكَا شِيمَنَام:  
تَكَا رَفَوَا: مَالَم: يَدَمَس: يَتَج: يَتَانِ:  
يُحَوَا: تَا دَرَوَب: أَمَا مَر: لَسَ كَر مَبُوس:  
مَدَر: يَتَمَر مَالَم: لَشَا دَر مَبِي: كَر مَبُوس:  
يَتَا مَالَم: مَبَا رَا: مَالَم: يَتَا مَالَا سَوَا:  
دَغَدَا مَس: دَا نَمَك: غُرْدِيَا قَا تَج:  
إِمَا دَر مَبِي: كُرَوَا: مَتَمَر شِيمَن: تَشَا مَبَا رَا:  
نَبَقَا دَر أَمَكَا مَبِي: غُرْدِيَا قَا: تَج: =  
شِيمَن: إِمَا دَر مَبُوس: كُرَوَا: مَبَا رَا: لَمَس:  
بَا مَبِي: كِيك: مَك: بَا رَا: لَمَس: لَمَس:  
أَنجَادَا: أَنكَار: كَرَجِم: أَنكَيكَ مَك

Nī kūa na che, Kūra kar ki rūdē ni, ki chainye mani  
 gōdiata, saanan ki gudu, ban gane ki ba. Ta che,  
 Ina ake yin hakanan, da gaskiā na ke fadi, bābu kariā  
 achiki. Ni kūa ina che gaskiā ne, na che ta kāmā.  
 Shi ke nan, kūra ta tafi, har yau ban gane ta ba.’  
 Sai karen buki ya che, ‘<sup>11</sup> Kyale mālām <sup>12</sup> naa kāwō maka ita,  
 yanzu.’ Ya dauki sirdi da kāfu, da līnzāme, da ragama,  
 da kayāmai, da bulāla, ya tafi, ya sāmu tsōka nāma,  
 ya tafi da shi. Shi-na-tafia, shi-na-yāda kayan dōki  
 guda guda, har ya kai kusa da bākin rāminta, ya aje  
 kāfu, ya wuche, ya je bākin rāmenta, ya tsaya,  
 ya yi salama. Su-ka-kyale, da wuri kūa kūra tā gaya ma

I then said, Hyena, you must not deceive me, eat up my mare for me, and then run away, (and) I shall not see you again. She replied, Where do they do that sort of thing? it is the truth I told you, there is no lie in it, then I said (thought) it was true, (and) told her to catch (the mare). That is all, the hyena went off; till to-day I have not seen her.’ And the jackal said, ‘Leave off, Doctor, I will bring her to you now.’ He lifted the saddle and saddle-cloth and bit and halter and spurs and whip and went off, and he got a lump of meat and took it. As he went he was dropping the horse furniture one by one until he got near the mouth of the hole (where the hyena) was. He put aside the saddle-cloth and passed on, and came to the mouth of her hole, and stood, and announced his arrival. No answer, for previous to this the hyena has told

[illegible]

dīanta ta che, 'Kōwa ya zō nan, shi-na-nema na, ku che ba ni nan.'  
 Da dila ya yi salama, sai su ka che, 'Ba ta nan.' Dila ya che, 'Tir Ala wadai  
 maras arziki ana-neman mutāne da arziki tsia  
 ta-na-hana su, ga wani sānia yā mutu, <sup>13</sup> mamāya,  
<sup>14</sup> nā zō dōmin in kirāye ta, in gwodu mata,  
 sai ku che, ba ta nan, bari in kōma.' Sai kūra  
 ta che, 'Wa ke nema na?' Dila ya che, 'Ni ke nemanki,  
 wata sānia ta mutu, māmāya, na yankō baba  
 tsōka, nā kāwō maki, dōmin ki gani shi ne,  
 yāranga su ka che, ba ki nan.' Sai kūra ta che,  
 '<sup>15</sup> La ila, kā ga lalatatu, ina-kwāna,  
 ana-bida na, ku che ba ni nan.' Sai kūra ta fitō.

her children saying, 'Whoever comes here looking for me, you must  
 say I am not here.' So when the jackal hailed, they said, 'She is not  
 here.' And the jackal said, 'Allah curse her, she has no luck; men  
 are sought for that they may get something good, and bad luck prevents  
 them from getting it. See, a cow has died, a very fat one, I have come  
 to call her and show her, and you say, she is not here. Let me return.'  
 Then the hyena said, 'Who is seeking me?' The jackal said, 'I am  
 seeking you. Some cow died, a very fat one, I cut off a big lump  
 and have brought it to you, but these boys are saying you are not  
 here.' And the hyena said, 'There is no God but Allah! you  
 have seen, worthless fellows. I was asleep and was sought for, (and)  
 you say I am not here.' So the hyena came out.



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Sai ta fitō ta che, 'Gā ni.' Dila ya che, 'Amshi, dandana.'  
 Ta karbi, ta hade, ba ta bai dīanta. Ta che, 'Mu tafi.'  
 Su-ka-kāma hainya, su-na-tafia, kūra ta-na-gaba  
 gaba, dila na bāya. Sai ta che, 'Kai ba ka iya tāfia,  
 hau ni, mu tafi maza maza.' Dila ya hau ta, su-na-tafia,  
 su-ka-iske mashimfidi. Dila ya che, 'Bari in shifida  
 abinga ga bāyanki, gāshin bāyanki shi-na-  
 -sūkāna.' Sai ta che, 'Yi maza maza mu tafi.'  
 Dila ya dauki, ya shimfida, ya hau, su-na-tafia.  
 Su-ka-iske linzāme, sai dila ya che, 'Bari in dauki  
 abinan in sa maki bāki, kō naa ji dadi-  
 -n rikō.' Ta che, 'Sa maza maza mu tafi.' Dila ya sainya mata

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When she came out she said, 'Here I am.' The jackal said, 'Take (it), taste.' She received (the meat), swallowed it; she did not give to her children. She said, 'Let us be off.' They took the road, they were going along; the hyena was in front a long way, the jackal behind. Then she said, 'You cannot walk, mount me (and) let us get along quickly.' The jackal mounted her, they were going along; they come across the saddle-cloth. The jackal said, 'Let me spread this thing on your back, the hair on your back is getting ruffled.' And she said, 'Do it quickly and let us get on.' The jackal lifted and spread it. He mounted, they were going along. They came across the bit, when the jackal said, 'Let me lift up this thing and put it in your mouth; perhaps it will be better for me to hold.' She said, 'Put it on quickly and let us get on.' The jackal put on

لَسْتُ قَبِيحًا ۖ قَبِيحٌ عَرَفِي ۖ لَا يَتِيَّ أَمْسِيْنَ ۖ مَعْدَمِي  
 تَكْرِبُ ۖ تَحْدِي ۖ بَتَّ بَعْدِي قَيْتُ ۖ قَبِيحٌ مَعْدَمِي ۖ  
 لَسْتُ كَامِ ۖ قَتْنِي ۖ لَسْتُ قَبِيحٌ ۖ كَرُورًا ۖ قَبِيحٌ عَرَفِي ۖ  
 قَبِيحٌ ۖ لَا يَتِيَّ ۖ لَسْتُ قَبِيحٌ ۖ كَرُورًا ۖ قَبِيحٌ عَرَفِي ۖ  
 قَبِيحٌ ۖ مَعْدَمِي ۖ لَا يَتِيَّ ۖ لَسْتُ قَبِيحٌ ۖ كَرُورًا ۖ قَبِيحٌ عَرَفِي ۖ  
 لَسْتُ كَامِ ۖ قَتْنِي ۖ لَسْتُ قَبِيحٌ ۖ كَرُورًا ۖ قَبِيحٌ عَرَفِي ۖ  
 قَبِيحٌ ۖ لَا يَتِيَّ ۖ لَسْتُ قَبِيحٌ ۖ كَرُورًا ۖ قَبِيحٌ عَرَفِي ۖ  
 قَبِيحٌ ۖ مَعْدَمِي ۖ لَا يَتِيَّ ۖ لَسْتُ قَبِيحٌ ۖ كَرُورًا ۖ قَبِيحٌ عَرَفِي ۖ  
 لَسْتُ كَامِ ۖ قَتْنِي ۖ لَسْتُ قَبِيحٌ ۖ كَرُورًا ۖ قَبِيحٌ عَرَفِي ۖ  
 قَبِيحٌ ۖ لَا يَتِيَّ ۖ لَسْتُ قَبِيحٌ ۖ كَرُورًا ۖ قَبِيحٌ عَرَفِي ۖ  
 قَبِيحٌ ۖ مَعْدَمِي ۖ لَا يَتِيَّ ۖ لَسْتُ قَبِيحٌ ۖ كَرُورًا ۖ قَبِيحٌ عَرَفِي ۖ

lizāme, ya hau. Su-na-tafia, su-ka-iske kayāmai.  
 Ya sabka, ya dauki kayāmai, ya sainya a-kafa,  
 ya hau. Su-na-tafia, su-ka-kusa da mālami, sai  
 kūra ta che, 'Kar mu bi nan. Dila ya che, 'Gurin da <sup>16</sup> nāman  
 shi ke ke nan.' Kūra ta che, 'Mu karkata wajen haka.'  
 Su-ka-karkata wani wuri da dila ya sani,  
 sun kai dai dai da mālami, sai ya karkata lizāme  
 zūa wurin mālami, ya kafa mata kaimi. Sai kūra  
 ta zaabura, ta-na-che, 'Uu, uu.' Ba su zāme ba,  
 sai wurin mālami. Dila ya zāme gaban mālami,  
 ya sabka, ya che, 'Malam gā mabachinka, tāshi,  
 ka hau, kar ka sabka, sai ka kai wurinda zaa ka.

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the bit (and) mounted. They were going along; they came across the spurs. He dismounted, picked up the spurs, (and) put them on his feet, (and) mounted. They were going along, they were near the doctor, when the hyena said, 'You must not take this way.' The jackal replied, 'This is where the meat is.' The hyena said, 'Let us make a *détour* thus.' They have turned off another way, which the jackal knew, and got opposite to where the doctor was, when he turned the bit towards where the doctor was and struck her with the spurs. Then the hyena sprang forward, saying, 'Uu, uu.' They did not pull up till (they reached) where the doctor was. The jackal pulled up in front of the doctor, dismounted, and said, 'Doctor, behold your debtor. Rise up, mount, and do not get off until you reach where you are going.'



لَا إِلَهَ إِلَّا هُوَ يُحْيِي الْمَوْتَى وَيُعَذِّبُ الْمُنَافِقِينَ  
يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ الَّتِي كَانَتْ لَهُمْ فِتْنَةً مِمَّا كَانُوا يَعْبُدُونَ

يَحْمِلُونَ فِيهِمْ ذُنُوبَهُمْ إِنَّ كَيْدَ الْفَاسِقِينَ  
كُفْرًا قَبْلَ ذَلِكَ وَلَئِنْ لَمْ يَنْتَهِ عَنِ الْكُفْرِ أَقْرَبُوا لَهُمْ فِتْنَةً أُولَئِكَ  
يَكُونُونَ فِيهَا مُنْقَرِعِينَ كَذَلِكَ يُعَذِّبُ اللَّهُ الْفَاسِقِينَ  
لَا يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ الَّتِي كَانَتْ لَهُمْ فِتْنَةً مِمَّا كَانُوا يَعْبُدُونَ

لَا يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ الَّتِي كَانَتْ لَهُمْ فِتْنَةً مِمَّا كَانُوا يَعْبُدُونَ  
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لَا يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ الَّتِي كَانَتْ لَهُمْ فِتْنَةً مِمَّا كَانُوا يَعْبُدُونَ

لَا يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ الَّتِي كَانَتْ لَهُمْ فِتْنَةً مِمَّا كَانُوا يَعْبُدُونَ

لَا يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ الَّتِي كَانَتْ لَهُمْ فِتْنَةً مِمَّا كَانُوا يَعْبُدُونَ

لَا يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ الَّتِي كَانَتْ لَهُمْ فِتْنَةً مِمَّا كَانُوا يَعْبُدُونَ

Idan k̄a sabka, k̄o rūa, kar ka che akai ta raafi.  
 Mālami ya che, '17 Nā ji.' Mālami ya hau, bai sabka ba  
 har ya kai Maka. Saanan ya sabka, ya ba yāra  
 rikō, ya che, 'Kar ku hau, kar ku kai ta raafi.' Mālami  
 ya shiga masalāchi, su-na-sala. Sai yāra su-ka-hau,  
 su-ka-tafi da ita raafi. Da su-ka-fita bāyan gari, sai  
 su-ka-yi sukūa. Kūra ta dauke su, ta shiga dawa da su,  
 ta-na-gudu, har ta kāshe su, ta 18 tafianta. Mālami  
 ya fitō masalāchi, bai gani yāra ba, bai gani kūra ba.  
 Shi ke nan, 19 kungurus kan kūsu.

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If you dismount, even at the water, do not say she is to be taken to the stream.' The doctor replied, 'I have heard.' The doctor mounted, (and) did not get down till he had reached Mecca. Then he dismounted and gave (the hyena) to (some) boys to hold, saying, 'You must not mount, you must not take her to the stream.' The doctor entered the mosque, they were praying. Then the boys mounted, (and) went off with her to the stream. When they got behind the town then they galloped. The hyena carried them off, and entered the bush with them, and ran until she threw them and went her own way. (Then) the doctor came out of the mosque; he did not see the boys, he did not see the hyena. That is all. Off with the rat's head.

اَدْنُ كَالسَّبَكِ : كَوْرَا : كَم كَيْتَا : اَكَيْتَا رَاَجِم :  
 مَالِحِم : اَيْتَنَام : مَالِم يَجْم : يَيْتَنِي كَب :  
 مَرِي كَم : هَا السَّمَن : مَالِك : يَيْتَا يَار :  
 وَكُو اَيْتَنَا كَم كَجْم : كَم كَيْتَا : رَاَجِم : مَالِم  
 يَيْتَن : مَعْلَا فَم : سَمَا لِي : سَمِي لَار : اَسْكَح :  
 لَسَكْتِم : اَمَات رَاَجِم : اَسْكِي تَا : جَا يَنْ عَم : اَسَم  
 لَسَكِي لَسَكُو : كَوْرَا : قَد فُكْس : تَشَع مَو : مَسْم  
 مَسَا عَم : مَر تَكَا لِي لَم : مَتِي تَيْت : مَالِم :  
 اَيْتَنُوا مَعْلَا فَم : يَيْتَن : يَارَا جِم : يَيْتَن : كَوْرَا جِم :  
 شِي كَم مَن فَم مَن فَم مَن فَم مَن

## No. 10.

Wanan tātsūnīar <sup>1</sup> Garnakaki che.

Wani sarki ne mai-<sup>2</sup>karfī kwarai, wata rāna <sup>3</sup> ya fida sansani  
 zaa shi yāki. Shi-na da wani mai-dafuwan tūō, shi-na da <sup>4</sup> maatansa,  
 shi sarki nan, wada shi ke sō. Kōmi na sarki  
 shi-na wurin maata nan ne. Mai-dafuwan tūō shi-na-neman maa-  
 -ta nan, ita kūa <sup>5</sup> ta-na-sō(n)sa, har wata rāna aka-kwar-  
 -mata ma sarki. Sarki ya kāma mai-dafuwan tūō,  
 ya sainya shi kurkuku. Shi, sarkin, shi-na-sō mai-dafuwa  
 nan kwarai, sai ya che afida shi. Aka-fishe shi, <sup>6</sup> aka-kāwō shi.  
 Sarki ya che, 'Ama idan ka bar maata ta, ka kōma,  
 ka-na-dafuwan tūō.' Sai ya che, <sup>7</sup> 'Naa bar ta.'  
 Ashe karīa ne.

---

This is a story about (a chief) Garnakaki. A certain very powerful chief one day struck camp to go to war. He had a certain cook, (and) he had a wife, this chief, whom he loved. Everything the chief had was in this wife's possession. The cook was after this woman, and she also loved him, until one day the chief was secretly informed. The chief seized the cook (and) put him in prison. Now he, the chief, was very fond of the cook, so he said he was to be taken out. He was taken out and brought forward. The chief said, 'In spite of all if you give up my wife, you may return and continue cooking food.' And he said, 'I shall leave her.' Truly it was a lie.





Shi-na nan, shi-na-dafa ma sarki tūō. Ashe su-na-  
 -tāre da <sup>8</sup> maatar nan, su-na-yi ma sarki <sup>9</sup> tādadi,  
 har su-ka-karbō māgani, su-ka-sainya wa sarki  
 achikin abinchi. Sarki ya chi, ya mutu. Maatar nan  
 ta dība kāyan sarki dayawa, da kurdin sar-  
 -ki dayawa, ta ba shi daga bōye, bābu  
 wanda ya sani, har aka gama kōmi duka. Saanan  
 ta fita, ta aure shi. Mafāri ke nan  
 aka-che, 'Sō mai-sonka, rabu da makīyinka,  
 kar shi ba ka māgani, ka chi, ka mutu.'

<sup>10</sup> Kungurus kan kūsu.

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Time went on, (and) he was cooking food for the chief. Of  
 a truth they were together, (he) and this woman, (and) they  
 were sinning against the chief, until (one day) they got  
 medicine, (and) put it in the chief's food. The chief ate and  
 died. This woman took possession of much of the chief's  
 property and much of the chief's money. She gave him (the  
 cook) (them) secretly (and) no one knew, until they had  
 finished taking everything. Then she came forward and  
 married him. That was the origin of the saying, 'Love him  
 who loves you, leave him who hates you, lest he give you  
 medicine to eat (and) you die.' Off with the rat's head.

شَدَّامَنْ: اِسْتَدَامَ جَلَامَتَكُمْ: مَرْهُو: اَبْسَلُنَا  
 تَدَارُش: مَا تَرَمَّش: اِسْتَدَامَتَكُمْ: تَدَامَح:  
 حَمُّ اُسْكُكُمْ مَرَا: مَا عَنِم: اُسْكُتِيَا اَلْمَكَم:  
 اَشْكُكُنَا يَمُنْ: اَلْمَكَم: يَمُنْ يَمُنْ: مَا تَرَمَّش  
 مَدِيْب: كَايْنُ لَمَكَم: دِيَّو: دَكَمُ دَنَسَر  
 كَم: دِيَّو: قَمَلِشَن دَعْبُوِي: دَاب:  
 لَوَمَد يَلَمَن قَمَرَا كَم: كَوَمِيْمَك: اَلْمَقَم  
 مَبِيْت: قَاوَر: [REDACTED] مَبَاو: يَكَمَن  
 اَكْبَا: اَلْمَقَمِيْسَنَك: رُبْعُ مَكِيْنَك:  
 كَمَر شَبَاك: مَا عَنِم: كَتَا كَمَتَا: =

فَنَقَمَشَن كَمَرَاوَسَن

## No. 11.

Wanan tātsūniar samāri che.

Wadansu samāri su-ka-tafi kauye wurin  
budūri. Su-ka-je, su-ka-iske raafi, hainya bābu  
rūa, rūa iyāka idānun sau. Su-ka-wuche.  
Su-ka-isa gurin budūri, su-ka-je, su-ka-gaishe su,  
su-ka-daukō su. Su-ka-zō wurin raafi, su-ka i-  
-she, ya-chika da rūa. Sai su-ka-che, 'Af ai  
mun wuche rūanga, bai kai haka ba.' Su-ka-che,  
'Kāka ke nan?' Daia chikinsu ya che, 'Mu kōma.'  
Saura su-ka-che, 'Aa ba mu kōmāwa.'  
Su kūa, su uku ne, da dan sarkin kō-  
-kūa, da dan sarkin mahalba, da dan limāmi.

---

This tale is about (some) youths. Certain young men went to an outlying village where some young girls were. They went on, and came to a stream; there was (practically) no water on the road; the water came (only) up to their ankles. They passed on. They came to where the maidens were, and came and greeted them, and carried them off. They came to the stream and found it full up with water. (Then) they said, 'Ah (when) we passed this water it was not so,' and they said, 'How is this?' One among them said, 'Let us turn back.' The rest said, 'No, we do not go back.' Now they were three, the king of wrestlers, the king of bowmen, and the king of prayer.





Su-ka-che, 'Kōwa shi yi dabāra gidansu, ta fishe shi.'  
 Su-ka-che, 'Dan limāmi shi fāra.' Sai <sup>1</sup> ya yi adua,  
 ya tōfa ga sandarsa, ya buga rūa, rūa ya tsāge,  
 da shi da budūra tasa su-ka-wuche. Sai rūa ya kōma wada shi ke.  
 Sai dan sarkin mahalba ya zazage kibau nasa  
 daga chikin <sup>2</sup> kori, ya jēra su bisa rūa, tun daga  
 wanan ganga har wanan ganga, ya kōmō, ya dau-  
 -ki budūra tasa. Su-ka-tāka kan kibau,  
 su-ka-wuche. Sai ya kōmō, ya tsinche kabausa.  
 Sauran dan sarkin kōkūa. Shi kūa  
 ya bidi wada zaa shi yi, ya rasa. Shi bi nan, shi rasa  
 gurin bi, shi yi wanan dabāra, shi rasa, har ya gaji.

---

(And) they said, 'Let each try and get out of the difficulty by resorting to his own particular skill.' They said, 'Let the one who is strong in prayer commence.' So he prostrated himself, spat on his staff (and) struck the water; (and) the water opened, and he with his maiden passed over. Then the water returned to where it was. Next the prince of bowmen drew out his arrows from his quiver, he set them in a line on the water, from one bank to another, he returned and lifted up his maiden. They stepped on the arrows, (and) passed over. Then he came back, (and) picked up his arrows. There remained the king of wrestlers. He too sought for what he should do; he could not find a way. He tried this way, (and) failed, he made that plan (and) failed, until he was weary.



Sai ya yi fushi, ya kâma budrua tasa, da kô-  
 -kûa ya nada mata hardîa, su-ka-tuma, su-ka-yi  
 bisa, ba su fâdi ba, sai bâkin ganga. Tō,  
 chikinsu wa ya fi dan uwansa? Idan ba-ka-san wanda  
 ya fi ba, shi ke nan. <sup>3</sup> Kungurus kan kûsu.

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Then he got in a rage, (and) seized his maiden, and with  
 a wrestling trick twisted his leg round hers (and) they jumped,  
 (and) rose in the air, (and) did not fall, except on the edge  
 of the (far) bank. Now among them who was better than  
 another? If you do not know who was least, there you are.  
 Off with the rat's head.



لَسِيَّيْ : فَنَشِيءُ : يَكَلِّمُ : يَمْزُجُ : وَاقْتَسَمَ : كَوْنُ  
 كَوْنٍ : يَنْتَمِ : اَمْتٌ : قَرِيْبٌ : اَللَّكْتُمُ : اَللَّكْتُي  
 يَسْتَنْ : يَلْبَسُ : اَمْتٌ : اَللَّكْتُمُ : اَللَّكْتُي : اَمْتٌ :  
 مُكْتَلَسٌ : اَمْتٌ : اَمْتٌ : اَمْتٌ : اَمْتٌ : اَمْتٌ :  
 يَلْبَسُ : يَلْبَسُ : اَمْتٌ : اَمْتٌ : اَمْتٌ :

## No. 12.

Wanan tātsūniar dugun dāji che,  
da shi da Namijin-Mijin-Maza.

<sup>1</sup> Gātanān, gātanān, ta je, ta kōmō. Wani mutun ne,  
sūnansa Namiji-Mijin-Maza, kulum idan <sup>2</sup> ya fitō  
dāji shi kan daukō itāche, shi tafō, shi yas,  
shi che, 'Ni Namiji-Mijin-Maza.' <sup>3</sup> Maatarsa ta che, 'Haba  
bari fadi kai namiji-mijin-maza, idan ka gani  
namiji-mijin-maza, <sup>4</sup> kaa gudu.' Sai shi che, 'Karīa ne.'  
Yau hakanan hakanan kulum, idan <sup>5</sup> yā kāwō itāche,  
sai shi yas da karfī, shi che, 'Ni Namiji-Mijin-Maza.'  
<sup>6</sup> Maatar ta che, 'Haba bari fadi hakanan, idan <sup>7</sup> kā gani

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This story is about a forest giant, about him and a man called, A-Man-among-Men. A story, a story. Let it go, let it come. There was a certain man by name, A-Man-among-Men, always when he came from the bush he used to lift up a tree (and) come, (and) throw (it down), and say, 'I am A-Man-among-Men.' His wife said, 'Come now, leave off saying you are a-man-among-men; if you saw a-man-among-men you would run.' But he said, 'It is a lie.' Now it was always so, if he has brought in wood, then he would throw it down with force, (and) say, 'I am A-Man-among-Men.' The wife said, 'Come now, leave off saying so; if you have seen

وَمِنْ قَطْرِ نَبِيٍّ دَغْمَ اجْث

دَشَمَ دَقْمَجَ دَجْمَدَا

عَدَاتَرَّ عَدَاتَرَّ تَجْجَ تَكْرُمُوا دَغْمَ ثَنْبَلِ  
لَسُو نَسْلَ نَمَجَ دَجْمَدَا كَلَمَ دَاذَرَّ دَجْمَدَا  
دَاچَ شَكْرَدَا كُوا اِلْتَابَ شَتْفَدَا شَيْسَ  
شَبْثَ نَبِيٍّ دَجْمَدَا دَمَاتَرَّ مَتَا حَبَّ  
بِرَقَدَ كَنِيَمَجَ دَجْمَدَا دَاذَرَّ كَقْنِمَ  
نَمَجَ دَجْمَدَا كَا فَمَ اَسَى شَبْثَ فَرِيدَانِي  
يَمُوكَمَرَّ مَكَمَرَّ كَلَمَ دَاذَرَّ يَدَا اَوَاتَانِ  
اَسَى شَيْسَ دَكْرَجَمَ شَبْثَ نَبِيٍّ دَجْمَدَا  
دَمَاتَرَّ مَتَا حَبَّ بِرَقَدَ مَكَمَرَّ دَاذَرَّ كَاغَمَ

namiji-mijin-maza, kaa gudu.' Sai shi che, 'Kariā ne.' Yau ranan maatarsa ta tafi raafi, ta je gurin wata rijia ;

<sup>8</sup> wasakin rijian mutun gōma ke jāwō shi.

Ta je, ta rasa rūa, sai ta kōma. Zaa ta gida, ta gamu da wata mache, ta che, 'Ina zaa ki da kworīa, bābu rūa ?'

Ta che, 'Nā je, nā gani gūga nan, ba ni iya jansa,

shi ya sa ina-kōmāwa gida.' Sai maatar nan,

da ke da yārō nan, ta che, 'Mu kōma ki sāmu.'

Ta che, 'Tō.' Sai su-ka-kōma tāre wurin rijia.

Maatar nan, da ke da yārō, ta che yārō shi dauki

wasaki, shi dēbō rūa, <sup>9</sup> yāron kūa kankane ne,

bai wuche gōyō ba. Sai ya dauki gūga

nan da nan, ya nasa rijia, ya jāwō rūa. Su-ka-chika

a man-among-men, you would run.' But he said, 'It is a lie.' Now one day his wife went to the stream. She came to a certain well ; the well bucket, ten men were (necessary to) draw it up. She came, (but) had to do without the water, so she turned back. She was going home, when she met another woman (who) said, 'Where are you going with a calabash, with no water ?' She said, 'I have come and seen a bucket there. I could not draw it ; that is what caused me to turn back home.' And this (second) woman, who had this (a) son, said, 'Let us return that you may find (water).' She said, 'All right.' So they returned together to the well. This woman, who had the son, told the boy to lift the bucket and draw water. Now the boy was small, not past the age when he was carried on his mother's back. Then he lifted the bucket then and there, and put it in the well, (and) drew up the water. They filled



قِيَمُ رِيحٍ مِّنْ مَّوَدَّةِ الْغَيْمِ ۖ أَسْنَىٰ شَجَرٍ مِّنْ يَمِينٍ ۖ  
 وَقَرَارٍ مِّنْ أَمْتٍ مِّنْ مَّتَنٍ ۚ رَأْسُهَا قَبْضُ قَمَرٍ مِّنْ يَمِينٍ ۚ  
 وَلَسَكُنْ رِجْلَيْهَا مِثْلُ طَرَفِ الْغَمِّ ۖ كَبَدٌ لِّأَوَّلِ نَفْسٍ مِّنْ  
 قَبْضِ قَمَرٍ مِّنْ رُّوْءِ الْأَسْنَىٰ تَكْوَمُ ۖ ذَاتُ الْغَدَا ۖ قَلَمُ ۖ  
 ذَوَاتُ هَبٍ ۖ مِّثْلُ الْإِنْدَاكِ ۖ دَكْنٌ يَدُ ۖ يَدَا يَدُورُ ۖ  
 مِثْلُ مَا جِي ۖ مَلْعَمٌ ۖ غَوَّغْتَن ۖ يَدَا يَدُورُ ۖ قَلَمُ ۖ  
 قَبْضُ يَمِينٍ ۖ أَمَّا كَوْدُهَا ۖ أَلَا ۖ أَسْنَىٰ مَقَرٍّ مِّنْ ۖ  
 دَكْنٌ يَدَا يَمِينٍ ۖ مِثْلُ طَرَفِ الْغَمِّ ۖ كَسَادُ مَوَا ۖ  
 مِثْلُ مَوَا ۖ أَسْنَىٰ لَكُ كَوْمٌ ۖ قَلَمُ ۖ رِجْلُ رِجْلٍ ۖ  
 مَقَرٍّ مِّنْ دَكْنٍ يَدَا يَدُورُ ۖ مِثْلُ يَدَا يَدُورُ ۖ  
 أَلَسَ ۖ لَيْسَ مَجُورُ ۖ يَدَا يَدُورُ ۖ كَنُكَ بَنِي ۖ  
 يَمِينُ ۖ غَوَّغْتَن ۖ أَسْنَىٰ يَدَا يَدُورُ ۖ غَوَّغْتَن ۖ  
 مَقَرٍّ مِّنْ يَمِينٍ ۖ رِجْلُ رِجْلٍ ۖ يَدَا يَدُورُ ۖ لَكُنْ

masukansu, su-ka-yi wanka, su-ka-wanke <sup>10</sup> zannua-  
 -nsu, su-ka-dauki rūa, zaa su gida. Wanan ta-na-mā-  
 -māki, sai ta gani wachan da ke da yārō, tā rātse,  
 ta na shiga dāji. Sai wanan maatar Namiji-Mijin-Maza  
 ta che, 'Ina zaa ki?' Ta che mata, 'Zaa ni gida ne.' Ta che, 'Hainya  
 gidanku ke nan?' Ta che, 'I.' Ta che, 'Gidan wa ke nan?'  
 Ta che, 'Gidan Namiji-Mijin-Maza.' Sai ta yi kurum, ba ta che  
 kōme ba, har ta je gida, ta gaia wa mijinta.  
 Ya che gōbe ta kai shi. Ta che, 'Ala shi kai mu gōbe.'  
 Da gari ya wāye, shi ya <sup>11</sup> rigāye ta tāshi daga  
 kwāna, ya dauki kāyan shiga dājinsa.  
 Ya rātaya, ya saba gatarinsa, ya tāshe ta daga  
 kwāna, ya che, 'Tāshi mu tafi, ki kai ni, in gani

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their large water-pots, they bathed, they washed their clothes, they lifted up the water to go home. This one was astonished. Then she saw that one who had the boy has turned off the path and was entering the bush. Then the wife of (him called) A-Man-among-Men said, 'Where are you going?' She said to her, 'I am going home, where else?' She said, 'Is that the way to your home?' She said, 'Yes.' She said, 'Whose home is it?' She said, 'The home of A-Man-among-Men.' Then she was silent; she did not say anything till she got home. She told her husband. He said that to-morrow she must take him (there). She replied, 'May Allah give us a to-morrow.' Next morning he was the first to get up from sleep. He took the weapons of the chase and slung them over his shoulder. He put his axe on his shoulder and wakened her (his wife) from sleep. He said, 'Get up, let us go. Take me that I may see,

[illegible]



in gani Namiji-Mijin-Maza.' Ta tāshi, ta dauki masakinta, ta wuche gaba. Shi-na-binta har su-ka-kai, bakin rijia. Su-ka-yi katar kūa. Su na zūa, maatar Namiji-Mijin-Maza ta zō, da ita da danta. Su-ka-gaishe ta, sai maatar wanan ta goda masa gūga, ta che, 'Dauki ka dēbō mani rūa.' Sai ya je, ya dauki gūga, da fushi, ya nasa chikin rijia, sai gūga ta ja shi, zaa shi fāda rijia, sai yārō kankane, ya kāma shi, da shi da guga, ya fisgō, ya yas waje. Sai yārō ya dauki gū-ga, ya sainya chikin rijia, ya dēbō rūa. Su-ka-chika tūlunansu. Maatarsa ta che, 'Kā che ka-na-zūa ka gani Namiji-Mijin-Maza, kā gani maatarsa ke nan, da dansa, idan ka-na-zūa, ku je tāre, ni ba ni zūa.' Uwar yārō ta che,

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that I may see the (one called) A-Man-among-Men.' She got up, lifted her large water-pot, and passed on in front. He was following her until they got to the edge of the well. Now they found what they sought indeed. (As) they were coming, the wife of A-Man-among-Men came up, both she and her son. They greeted her, and the wife of this one showed him the bucket (and) said, 'Lift it and draw water for me.' So he went and lifted the bucket in a rage and let it down the well; but the bucket pulled him, (and) he would have fallen into the well, when the little boy seized him, both him and the bucket, and drew (out) and threw them on one side. Then the boy lifted up the bucket, put it in the well, drew water, and filled their water-pots. His wife said, 'You have said you are going to see him called A-Man-among-Men. You have seen this is his wife and son. If you still want to go you can go together. As for me, I am not going.' The boy's mother said,



[illegible]

‘A me ya fāru? Kad ka je.’ <sup>12</sup> Ya che yaa je, ta che, ‘Mu je.’  
 Su-ka-tafi. Da su-ka-je, sai ta goda masa <sup>13</sup> rufēwa  
 na māna, ya shiga. Shi kūa mai-gida ba shi gida;  
<sup>14</sup> yā tafi dāji. Ta che, ‘Kā gani yā tafi dāji, ama kar  
 ka yi mōtsi idan yā zō.’ Ya zamna chiki,  
 har marēche ya yi. Mai-gidan ya zō. Shi-na-fadi  
 ‘<sup>15</sup> Ina-ji(n) wārin mutun.’ Maatarsa ta che, ‘Akwai wani mutun  
 nan, ba ni ba?’ Hakanan idan ya che shi-na-jin wārin mutun,  
 sai ta che, ‘Akwai wani mutun nan, ba ni ba? Idan  
 ka-na-sō ka chinye ni ne, tō, bābu kōwa,  
 sai ni.’ Shi kūa kato ne, maganansa kamar  
 hadari, gīwa gōma shi ke chi. Idan gari ya  
 wāye, shi kare kumalō da guda daia, kāna

‘Oh, what is the matter? You had better not come.’ (But)  
 he said he would come; and she said, ‘Let us be off.’ They  
 set out. When they arrived (at the house) then she showed him  
 a place for storing meat, (and) he got inside. Now he, the  
 master of the house, was not at home; he has gone to the  
 bush. She (his wife) said, ‘You have seen he has gone to  
 the bush; but you must not stir if he has come.’ He sat  
 inside till evening came. The master of the house came.  
 He keeps saying, ‘I smell the smell of a man.’ His wife said,  
 ‘Is there another person here? It is not I.’ Thus, if he said  
 he smelled the smell of a man, then she would say, ‘Is there  
 another person here. Is it not I? If you want to eat me up,  
 well and good, for there is no one else but I.’ Now he was  
 a huge man, his words like a tornado; ten elephants he would  
 eat. When dawn came, he made his morning meal of one;  
 then

عَمَّا يَبْدَأُ بِهِمْ مِنْ فَتْنَةٍ يَكُونُ فِيهَا كَيْدٌ مِنْهُمْ  
 لِيُكَلِّمَهُمْ فِي ذَلِكَ كَيْدٌ مِنْهُمْ لِيُكَلِّمَهُمْ فِي ذَلِكَ  
 مَتَّعَهُمْ بِشَيْءٍ مِنْ شَيْءِهِمْ لِيُكَلِّمَهُمْ فِي ذَلِكَ  
 يَلْمِزُهُمْ فِي مَا كَانُوا عَلَيْهِمْ لِيُكَلِّمَهُمْ فِي ذَلِكَ  
 كَيْدٌ مِنْهُمْ لِيُكَلِّمَهُمْ فِي ذَلِكَ كَيْدٌ مِنْهُمْ  
 لِيُكَلِّمَهُمْ فِي ذَلِكَ كَيْدٌ مِنْهُمْ لِيُكَلِّمَهُمْ فِي ذَلِكَ  
 لِيُكَلِّمَهُمْ فِي ذَلِكَ كَيْدٌ مِنْهُمْ لِيُكَلِّمَهُمْ فِي ذَلِكَ  
 لِيُكَلِّمَهُمْ فِي ذَلِكَ كَيْدٌ مِنْهُمْ لِيُكَلِّمَهُمْ فِي ذَلِكَ  
 لِيُكَلِّمَهُمْ فِي ذَلِكَ كَيْدٌ مِنْهُمْ لِيُكَلِّمَهُمْ فِي ذَلِكَ  
 لِيُكَلِّمَهُمْ فِي ذَلِكَ كَيْدٌ مِنْهُمْ لِيُكَلِّمَهُمْ فِي ذَلِكَ

shi tafi dāji, idan <sup>16</sup> daa ya gani mutume nan, daa ya kashe shi.  
 Yau shi-na chikin runbu yā bōye. Maatar mai-gidan  
 ta gaia masa ta che, ' Kar ka yi mōtsi har shi yi kwāna,  
 idan kā gani wuri da dufu, bai yi kwāna ba, idan kā  
 gani wuri yā yi kashe, yā yi kwāna ke nan,  
 ka fita ka gudu.' Ana-nan sai ya gani wuri yā yi  
 haske kamar rāna. Sai ya fita. Shi-na-gudu, shi-na-  
 -gudu har gari ya wāye, shi-na-gudu, har rāna  
 ta fitō shi-na-gudu, bai tsāya ba. Sai mutume nan ya falka  
 daga kwāna, sai ya che, ' Ina-jin wārin mutun, ina-  
 -jin wārin mutun.' Ya tāshi, ya bi wurin da mutume nan  
 ya bi. Shi-na-gudu. Shi kuma, wa(n)chan, shi-na-gudu

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he went to the bush, and if he should see a person there he would kill him. Now he (A Man-among-Men) was in the store-house, hidden. The man's wife told him, saying, ' You must not move till he is asleep. If you have seen the place dark, he is not asleep ; if you have seen the place light, that is a sign he is asleep ; come out and fly.' Shortly after he saw the place has become light like day, so he came out. He was running, he was running, until dawn, he was running, till the sun rose he was running, he did not stand. Then that man woke up from sleep and he said, ' I smell the smell of a man, I smell the smell of a man.' He rose up, he followed where the man had gone. He was running. He also, the other one, was running



الشَّيْءُ أَمْ : إِنْ نَدَّ : أَمْ : يَكْفِيهِ مُتَّبِعِينَ : أَمْ : أَيْ : كَيْسَلِش  
 مَوْشِدَايَكُنْ : رَفِئُوا : أَيْ : بِحُجُوبِي : مَأْتَرُ مَيْفَدَنْ  
 تَقِيَاهُ لَسْ : مَتَّكَرْ كَيْ مُوْطِ : دَمَّ شَيْكُ خَوَامِي :  
 إِنْ : كَلَّغْنِي : أَوْ : دَمَّ : يَمْنِي كَوَامِي : إِنْ : كَلَّ  
 غْنِي : أَوْ : يَلِي : قَلْبِي : يَلِي كَوَامِي : كَنْ  
 كَوْت : كَلَّ : أَمَّا : لَسْ : يَمْنِي : أَوْ : يَلِي :  
 قَلْبِي : كَمَرَامِي : لَسْ : مَعْمَا : لَسْ : لَسْ :  
 كَلَّ : دَمَّ : مَعْمَا : يَمْنِي : لَسْ : دَمَّ : لَسْ :  
 مَوْشُوا : لَسْ : يَمْنِي : لَسْ : لَسْ : مَوْشُوا :  
 دَمَّ : كَوَامِي : لَسْ : مَعْمَا : لَسْ : أَوْ : مَوْشُوا :  
 كَنْ : أَوْ : مَوْشُوا : يَمْنِي : لَسْ : مَوْشُوا :  
 يَمْنِي : لَسْ : مَوْشُوا : يَمْنِي : لَسْ : مَوْشُوا :

har ya tarda masu-<sup>17</sup>sasabe, su-ka-che me ya fāru.  
 Ya che, 'Wani mutun ya kōrō ni.' Su-ka-che, 'Tsāye nan har  
 shi tafō.' Zūa anjima, sai iskansa ya zō,  
 shi-na-daukansu, shi-na-kaiyaswa. Sai ya che, 'Tō  
 iskansa ke nan, tūkuna shi dakaisa bai zō ba,  
 idan ku-na-iyāwa ku gaia mani, idan ba ku iyāwa  
 ku gaia mani.' Su-ka-che, 'Yi gaba.' Sai ya shēka da gudu,  
 ya je ya iske wadansu, su-na-<sup>18</sup>fūda. Su-ka-che,  
 'Me ya kōrō ka?' Ya che, 'Wani mutun ya kōrō ni.'  
 Su-ka-che, 'Wani irin mutun ya kōrō kamanka.' Ya che,  
 'Wani ne wai shi Namiji-Mijin-Maza.' Su-ka-che,  
 'Ba Mijin-Maza ba, Mijin-Māta, tsāya har shi tafō.'  
 Ya tsaya. Shi-na-nan, iskansa ya zō, shi-na-tunkude

till he met some people who were clearing the ground for  
 a farm, (and) they asked what had happened. And he said,  
 'Some one chased (is chasing) me.' They said, 'Stand here  
 till he comes.' A short time passed, and the wind caused by  
 him came; it lifted them (and) cast them down. And he  
 said, 'Yes, that is it, the wind he makes (running); he himself  
 has not yet come. If you are able (to withstand him) tell  
 me. If you are not able, say so.' And they said, 'Pass  
 on.' So he ran off, and came and met some people hoeing.  
 They said, 'What chased (is chasing) you?' He replied,  
 'Some one pursued (is pursuing) me.' They said, 'What  
 kind of a man chased (is chasing) (one) such as you.' He  
 said, 'Some one who says he is A-Man-among-Men. They  
 said, 'Not a man-among-men, a man-among-women. Stand  
 till he comes.' He stood. Here he was when the wind of  
 him came, it was pushing about

حَرَمِ قَرَدَ : قَالَتِ السَّيِّئَةُ : لَسْتُ بِمَهْجَرٍ :  
 مَبْنًى وَفُتْنَةً : يَكْهَرُ زَوْرٌ : لَسْتُ بِمَهْجَرٍ : طِيلًا مِّنْ حَرَمِ  
 شَتَبُوهُ : ذَوَا : أَنِجَمَ : تَسْمِيَةُ السُّكْمِ : يَخْرُؤُ :  
 لَشَدَادُ وَكُفْلَانِ : لَشَدَادُ كَمَا يَسْلُو : تَسْمِيَةُ بَنَاتٍ مَّو  
 : السُّكْمُ : كَمَنْ : تَكْمَرُ : لَشَدَادُ كَيْسٍ : يَنْفَرُ  
 إِذْ : كَطَاعِيَا : كَطَاعِيَا : إِذْ : كَطَاعِيَا :  
 كَطَاعِيَا : لَسْتُ بِمَهْجَرٍ : يَكْهَرُ : تَسْمِيَةُ السُّكْمِ :  
 يَكْهَرُ : لَسْتُ بِمَهْجَرٍ : تَسْمِيَةُ السُّكْمِ :  
 يَكْهَرُ : لَسْتُ بِمَهْجَرٍ : تَسْمِيَةُ السُّكْمِ :  
 يَكْهَرُ : لَسْتُ بِمَهْجَرٍ : تَسْمِيَةُ السُّكْمِ :  
 يَكْهَرُ : لَسْتُ بِمَهْجَرٍ : تَسْمِيَةُ السُّكْمِ :  
 يَكْهَرُ : لَسْتُ بِمَهْجَرٍ : تَسْمِيَةُ السُّكْمِ :

māsu-nōma. Sai ya che, 'Kun gani iskansa ke nan,  
<sup>19</sup> takuna shi dakaisa bai tafō ba, idan ku-na-iyāwa,  
 ku gaia mani, idan ba ku iyāwa, ku gaia mani.' Sai su-ka-che,  
 'Yi gaba'; sai ya shēka da gudu. Shi-na-gudu ya iske māsu-  
 -shibka. Su-ka-che, 'Me ka kewa gudu?' Ya che, 'Wani ya kōrō ni.'  
 Su-ka-che, 'Wane irin mutun ne ya kōrō kamanka?' Ya che,  
 'Sunansa Namiji-Mijin-Maza.' Su-ka-che, 'Zamna nan  
 shi zō.' Yaa zamna. Aka-jima kadan sai iskansa ya zō.  
 Shi-na-daukansu, shi-na-kāyaswa. Sai su-ka-che, 'Wane irin  
 iska ne haka?' Shi, mutume nan da aka-kōrō shi,  
 ya che, 'Iskansa ke nan.' Sai su-ka-che, 'Yi gaba.' Su-ka-yāda  
 abin shibka, su-ka-shiga dāji, su-ka-bōye,

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the men who were hoeing. So he said, 'You have seen, that is the wind he makes; he has not yet come himself. If you are a match for him tell me; if not say so.' And they said, 'Pass on'; and off he ran. He was running. He came across some people sowing; they said, 'What are you running for?' He said, 'Some one chased (is chasing) me.' And they said, 'What kind of a man is it who chased (is chasing) the like of you?' He said, 'His name is A-Man-among-Men.' They said, 'Sit here till he comes.' He sat down. In a short time the wind he made came (and) it lifted them and cast them down. And they said, 'What kind of wind is that?' He, the man who was being pursued, said, 'It is his wind.' And they said, 'Pass on.' They threw away the sowing implements, (and) went into the bush (and) hid,



مَدَّ السُّمُومُ نَ : لَسَى مَيْثُ كُنْثَمِ : اَلْكَتَسُ نَ : بَكْتَمِ نَ  
 تَكْتَمُ لَ : دَمُ كَيْسِ : مَيْثُ جَوَابِ : اِدْرَنَ : كُنْدَ عِيْدِ اَوَّلِ  
 كُفَيَا مَعْنِ : اِدْرَنَ : مَدَّ كَيْدِ اَوَّلِ : كُفَيَا مَعْنِ : لَسَى سَكْتَا : دَمِ  
 يَكْتَمِ : لَسَى يَشْكُ : دَمُ عَمْدِ : يَشْكُ عَمْدِ : يَكْتَمُ لَسَى : مَدَّ لَسَى  
 يَشْكُ : لَسَكْتَا : مَكْجُو اَعْدِ : يَشْكُ اَوَّلِ يَكْتَمُ رَوْنِ  
 لَسَكْتَا : اَوَّلِ اَزْ دَمِ تَنْزِيهِ : يَكْتَمُ اَوَّلِ كُنْثَمِ : يَشْكُ  
 مَدَّ مَعْنِ : نَعِجَ : مَعْنَمُ : لَسَكْتَا : دَمُ مَدَّ مَعْنِ  
 يَشْكُ اَوَّلِ : يَدَمُ : اَكْجَمَ كَدَرِ : لَسَى اَلْكَتَسُ نَ : يَدُ اَوَّلِ  
 لَشْكُ اَوَّلِ كُنْثَمِ : لَشْكُ اَوَّلِ يَسْوَا : مَعْنِ سَكْتَا : اَوَّلِ اَزْ  
 اَلْكَتَمِ : نَكْتَا : يَشْكُ تَجَمُّعِ : دَمُ اَكْجَمَ اَوَّلِ اَزْ  
 مَيْثُ اَلْكَتَسُ نَ : بَكْتَمِ نَ : لَسَى سَكْتَا : يَكْتَمِ : لَسَكْتَا :  
 اَبْنَشْكُ : لَسَكْتَمُ : دَمِ اَبْ : لَسَكْتَمُ : يَسَى : =

shi kŭa wanchan shi-na-gudu. Ya je, ya tarda wani gawurtachen mutun, shi kadai gutsun kŭka shi-na-zamne.

Ya <sup>20</sup> kasō giwāye, shi-na-banda, shi kŭa, gīwa ishirin shi ke chi, da sāfe shi karia kumalō da bīar. sūnansa, Dungun-Dāji. Sai ya tanbaye shi, ya che, 'Ina zaa ka da gudu?' Ya che, 'Namiji-Mijin-Maza ya kōrō ni.' Sai Dungun-Dāji ya che, 'Tafō, zamna har shi zō.'

Ya zamna. Aka-jima iskan Namiji-Mijin-Maza ya zō, ya dauke shi, zaa shi da shi, sai Dungun-Dāji ya bŭga tsāwa ya che, 'Kōmō.' Ya che, 'Ba ni dakaina ke tafia ba, iskan mutume nan ke dauka na.' Sai Dungun-Dāji ya yi fushi. Ya tashi, ya kāmō <sup>21</sup> hannunsa, ya sainya karkashin

but that one was running on. He came (and) met a certain huge man; he was sitting alone at the foot of a baobab tree. He had killed elephants and was roasting them, as for him, twenty elephants he could eat; in the morning he broke his fast with five. His name was 'The Giant of the Forest.' Then he questioned him and said, 'Where are you going in all this haste?' And he said, 'A-Man-among-Men chased (is chasing) me.' And the Giant of the Forest said, 'Come here, sit down till he comes.' He sat down. They waited a little while. Then a wind made by A-Man-among-Men came, and lifted him, (and) was about to carry him off, when the Giant of the Forest shouted to him to come back. And he said, 'It is not I myself who am going off, the wind caused by the man is taking me away.' At that the Giant of the Forest got in a rage, he got up and caught his hand, and placed it under

شَيْكُوهُ : اَوْفَقْتَن : شَنَاخْدُ : بَجِي مَقْتَرْدُ : اَوْفَقَا اَوْفَقْتَن  
 مَقْتَرْدُ : شَيْكُوهُ : عَوْظَن : كَوْكُ : شَنَاخْدُ مَقْتَرْدُ :  
 يَا كَسُوا : غِيَا : اِي : شَنَاخْدُ : شَيْكُوهُ : غِيَا :  
 عَشْمَر : شَيْكُوهُ : اَسَا : اِي : شَيْكُوهُ : كَلُو : دِي :  
 سَوَمَقْتَرْدُ : مَقْتَرْدُ : اِي : اَسَرِ : يَتَقَبِش : يَتَقَبِش :  
 اَمَّا : اَك : دَعْدُ : يَتَقَبِش : مَقْتَرْدُ : اِي : يَكُو :  
 اَسَرِ : مَقْتَرْدُ : اِي : يَتَقَبِش : مَقْتَرْدُ : اِي : خَرَشْدُ :  
 يَدُ : مَقْتَرْدُ : اِي : اَسَرِ : مَقْتَرْدُ : اِي : يَدُ :  
 يَدُ : اَك : اَسَرِ : مَقْتَرْدُ : اِي : يَدُ :  
 اَسَرِ : مَقْتَرْدُ : اِي : يَدُ :  
 اَسَرِ : مَقْتَرْدُ : اِي : يَدُ :  
 اَسَرِ : مَقْتَرْدُ : اِي : يَدُ :

chinyasa. Shi-na-zamne har Namiji-Mijin-Maza ya zō,  
 ya che, 'Kai wa ke zamne, masu-rai, kō masu-  
 -mutūa?' Sai Dungun-Dāji ya che, 'Karanbani garē-  
 -ka.' Sai Namiji-Mijin-Maza ya che, 'Idan ka-na-sō  
 ka sāmū lāfia, ba ni ajiana.' Sai Dungun-Dāji  
 ya che, 'Tafō ka dauki.' Sai ya yi fushi, ya zaabura,  
 ya kāma shi. Su-na-kōkūa. Da su-ka-nada ma majuna  
 hardia, su-ka-tuma, su-ka-yi bisa. Har wa yau  
 su-na-chan, su-na-kōkūa. Idan sun gaji, su za-  
 -mna, su fūta, idan sun tāshi kōkūa, shi ne  
 ka kan ji chida chikin samau, su ne su ke kō-  
 -kūa. Shi kūa, wanchan, ya sāmū kansa,  
 ya je gida, shi-na-bāda lābāri. Sai maatarsa

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his thigh. He was sitting until A-Man-among-Men came up and said, 'You sitting there, are you of the living, or of the dead?' And the Giant of the Forest said, 'You are interfering.' And A-Man-among-Men said, 'If you want to find health give up to me what you are keeping there.' And the Giant of the Forest said, 'Come and take (him).' And at that he flew into a rage and sprang and seized him. They were struggling together. When they had twisted their legs round one another they leaped up into the heavens. Till this day they are wrestling there; when they are tired out they sit down and rest; and if they rise up to struggle that is the thunder you are wont to hear in the sky; it is they struggling. He also, that other one, found himself (escaped), and went home, and told the tale. And his wife



ثَمِينٌ لِّسَانُهُ مَعِينٌ قَمَرٌ لِّجَبِّهِ جَنَّةٌ أَوْ يَمِينٌ أَوْ  
 يَمِينٌ أَوْ يَمِينٌ أَوْ يَمِينٌ أَوْ يَمِينٌ أَوْ يَمِينٌ أَوْ يَمِينٌ أَوْ  
 لَكْ أَوْ لَكْ أَوْ لَكْ أَوْ لَكْ أَوْ لَكْ أَوْ لَكْ أَوْ لَكْ أَوْ لَكْ  
 كَسَامٌ أَوْ كَسَامٌ أَوْ كَسَامٌ أَوْ كَسَامٌ أَوْ كَسَامٌ أَوْ كَسَامٌ  
 يَمِينٌ أَوْ يَمِينٌ أَوْ يَمِينٌ أَوْ يَمِينٌ أَوْ يَمِينٌ أَوْ يَمِينٌ  
 يَكَا مَلَأَتْ لِسَانَهُ كَوَّوْ دَسَمَكَدَ اِهْجَوْ مَ  
 مَرَدِيْدَ لَسَكْتَمَ لَسَكْتَمَ لَسَكْتَمَ لَسَكْتَمَ لَسَكْتَمَ  
 لَسَكْتَمَ لَسَكْتَمَ لَسَكْتَمَ لَسَكْتَمَ لَسَكْتَمَ لَسَكْتَمَ  
 مَرَنَ لَسَكْتَمَ لَسَكْتَمَ لَسَكْتَمَ لَسَكْتَمَ لَسَكْتَمَ  
 كَسَامٌ أَوْ كَسَامٌ أَوْ كَسَامٌ أَوْ كَسَامٌ أَوْ كَسَامٌ  
 كَوَّوْ لَسَكْتَمَ لَسَكْتَمَ لَسَكْتَمَ لَسَكْتَمَ لَسَكْتَمَ  
 يَكْسَمُ أَوْ يَكْسَمُ أَوْ يَكْسَمُ أَوْ يَكْسَمُ أَوْ يَكْسَمُ

ta che, 'Dōmin hakanan ni ke gaia maka, kulum kōmi  
ka ke yi, <sup>22</sup> dinga ragāwa. Idan <sup>23</sup> karfi, idan sarauta,  
idan kurdi, idan tsia, ka ke takama, duka dai,  
wani ya fi ka, ka che, karia ne, gā shi, <sup>24</sup> kā gani  
da idānunka.' <sup>25</sup> Kungurus kan kusu.

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said, 'That is why I was always telling you whatever you do,  
make little of it. Whether it be you excel in strength, or in  
power, or riches, or poverty, and are puffed up with pride, it  
is all the same; some one is better than you. You said,  
it was a lie. Behold, your own eyes have seen.' Off with the  
rat's head.

تَشَدُّوْنَ وَقَدْ تَكْتُمْنَ مَكْرَهُنَّ كُمْ هُنَّ كُفْرُهُنَّ  
كَبُرَتْ لَكُمْ زَعَمُوا إِنَّ زَنْجَارِيَّةً كَرِيمَةً إِنَّ زَنْجَارِيَّةً  
إِنَّ زَنْجَارِيَّةً كَرِيمَةً إِنَّ زَنْجَارِيَّةً كَرِيمَةً  
وَنَبِيًّا جِيكَ كَبُرَتْ لَكُمْ زَعَمُوا إِنَّ زَنْجَارِيَّةً  
كَرِيمَةً إِنَّ زَنْجَارِيَّةً كَرِيمَةً

## No. 13.

Wanan tātsūniar marāyu che.

<sup>1</sup> Gātanān, gātanān. Ta je, ta kōmō. Wani mutun <sup>2</sup> ya mutu  
ya bar dīansa biū maza, da uwāyensu biū mātā.  
Ana-nan chikin uwāye mātā daia ta sāmu chiwō.  
Ta-na-jinya chiuta, ta ki karēwa. Da ta gani kamar  
<sup>3</sup> taa mutu, sai ta che da yar uwa tata, ai <sup>4</sup> kishīa tata,  
wanche, 'Kin gani <sup>5</sup> chiutar nan tawa ta ki karē-  
-wa, na san zaa ni mutūa ne, idan Ala taala  
<sup>6</sup> yā karbi rai na, ga danki nan, <sup>7</sup> nā bar maki taulafi,  
dōmin Ala da anabi.' Ta che, 'Tō, nā ji.' Ana-nan sai  
ranan ta mutu, yārō kūa ba shi da wāyō. Aka-yi kō-  
-mi da kōmi aka-gama. Aka-yi kwānaki bāyan  
mutūanta, ana-nan danta da dan wachan su-na-

This story is about orphans. A story, a story. Let it go.  
Let it come. A certain man died and left two sons, and  
their mothers, two women. Then among the mothers one fell  
sick. She was taking medicine for her illness, (but) it refused  
to mend. When she saw she was apparently going to die;  
then she said to her sister, that one (her late husband's) second  
wife, 'You have seen this illness of mine will not go away.  
I know I am going to die, when Allah, the exalted one, has  
taken my life from me, behold there is a son (lit. your son)  
I have left to you and put in your charge, for the sake of  
Allah and the prophets.' She said, 'It is well, I have heard.'  
And it came to pass the day came when she died, and the  
boy had not reached an age when he had full knowledge.  
Then the funeral rites were completed. Some time passed  
after her death. Now her son and the son of the other  
(woman) possessed





da k̄āji, su-na-k̄iwō, nasa guda, na marāya guda.

Ranan ta dauki sanda, ta buge na marāya da gangan,

ta kashe, ba shi gida. Da ya zō, ya gani k̄āza

tasa matachīa, bai che kōmi ba, sai ya che,

‘Wayō Ala mai-girma yau k̄āzata tā mutu.’

Sai ya dauki, ya fige, ya babake, ya gerta da keau,

ya dōra tukunia bisa wuta, ya dafa da keau,

ya dauki, ya kai k̄āsua. Kōwa ya zō, ya che

shi na sō shi saia, sai shi che, shi, ba shi

sairwa, sai dōki. Ana-nan dan sarki, wanda

shi ke sō, ya zō, shi kūa yārō ne kankane.

Shi-na bisa algarma, sai ya che, nāman k̄āza nan

shi ke sō sai asai masa. Marāya kūa ya che,

fowls, (and) were rearing them, he (had) one, (and) the orphan one. One day she lifted a stick, and hit the orphan's (fowl) on purpose, (and) killed it (when) he was not at home. When he returned he saw his hen dead; he did not say anything except ‘Alas! Allah, the powerful one, to-day my hen has died.’ Then he picked it up, (and) plucked it, (and) put it on the fire, and prepared it well, (and) placed a pot on the fire, (and) cooked it thoroughly. He took it up, (and) went (with it) to the market. Whoever came and said he wanted to buy it, he would answer he would not sell it, except for a horse. Then the chief's son came, the one the chief loved; he too was quite a little boy. He was mounted on a powerful horse; and he said the flesh of this hen was what he wanted and it must be sold to him. But the orphan said,

ءكاجم : لئلا كيول : فاسعدا : فموميا غدا :  
رممن مسدوك : لاسندا : تبليج : فموازم : غمغم  
تكشش : بياشفا : ديدوا : يقيم كدا  
نسن : قتيلا : ينيب كوميبي : لسن يث :  
لويو : آل : ميعر من : يوكدا : افت : مقام :  
سن يدوك : ييعي : ييبكي : ييعر من : دتو  
يدار : تكتيب : مسو من : يدف : دتو :  
يدوك : يقي : كلسوا : كوايدوا : يث  
لشلسوا : لثليب : لسن يث : لثيباشن :  
لشير : لسن دوك : دماقم : دمسرم : لرفد  
شكلسوا : ييدوا : لثيبكم : يدار : لسن : فنقب  
لشلسوا : لسن : لثيب : دماقم : دمسرم :  
لشكلسوا : لسن : لثيب : دماقم : دمسرم : يث

idan ba dōki aka-ba shi ba, shi kūa bābu mai-chin  
nāmansa. Yau sai aka-ba shi dōki, aka-baiwa dan sarki  
nāma, shi kūa ya kāwō dōkinsa gida.

Sai uwa tasa ta che, ' Dauki dōkinka ka sainya  
achikin dākinga, ka like da kasa, kāmin kwāna  
bakwoi, idan ka būde, sai ka gani yaa yi kiba,  
kamar zai pashe dākinsa. Zatonta idan  
ya yi hakanan sai shi mutu.' Shi kūa yārō shi-na-  
zatō gaskia ne. Sai ya sainya dōki chikin dāki,  
ya like kōfa. Aka-kwāna kamar gōma, ya būde  
kōfa, sai ya gani dōkinsa ya yi kiba. Sai  
kīshiar uwa tasa ya yi bakin chiki dōmin da dōki

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if he did not give him the horse, as for him, no one would eat  
his meat. So he was given the horse, (and) the chief's son  
the meat, and the former took his horse home. But his  
mother said, ' Take your horse (and) put it in this house, and  
close up the door with earth ; in about seven days, if you  
open it, you will see it has become fat enough to burst its  
house.' Her idea was if he did so it (the horse) would be dead.  
Now the boy thought this was true, so he put the horse in  
the house, and plastered up the door. When about ten days  
had elapsed, he opened the door, and he saw his horse had  
become fat. But his step-mother got black of heart because  
the horse



اَدْرِنْ بِلْدَرْكُ: اَكْبَدَشَب: اَشِيكُو: بِلْدَب: مَنِيْمَن  
 مَدَمَن: يَحْدَسْ اَكْبَدَشَدَرْكُ: اَكْبِيْمُو: دَمَلَمَرْكُ  
 مَدَم: اَشِيكُو: يَكَاوَر: دَرْوَكْنَسَنْ عَمَل: =  
 لَسْ عَوَامَس: قَبْدَرْكُ: دَرْوَكْنَك: كَلَسِيَا  
 اَتِكْنَدَاكْنَع: كَلِيْفِي: دَمَسْ: كَامَنْ: كَوَانِي  
 بَكْمَنْ: اَدْرِنْ: كَبُو: دَسْ: لَسْ: كَنِم: يِيَانِي: كَب  
 كَمَر: دَرِيْقَشَل: دَاكْنَسَنْ: ظَنُوَق: اَدْرِنْ:  
 يِيَانِي: كَكْنَنْ: لَسْ: شَمُف: اَشِيكُو: يِيَاوَر: اَشِنَا  
 ظَنُوَقَاكِيَا: لَسْ: لَسْ: لَسْ: دَرْوَك: اَشِيكُو: دَرْوَك  
 بَلِيْفِي: كَرْف: اَكْكَوَامَنْ: كَمَر: عَوَم: يِيُو: دَسْ  
 كَرْف: لَسْ: يِيَم: دَرْوَكْنَسَنْ: يِيَانِي: كَب: لَسْ:  
 كِيَشِيْم: عَوَامَس: مَنِي: بَكْنَشِيك: دَرْوَمَنْ: دَرْوَك

bai mutu ba. Yau ana-nan ranan ta che, 'Yau bābu karan da-  
 -fūa.' Shi saiar da dōkinsa, shi sayō kara. Sai ya che,  
 'Haba uwāna, ana wada ake sai da dōki, asai  
 kara?' Ta che, 'Dōmin ba uwa(r) ka ni ke ba, dōmin  
 hakanan ka ke gardama da ni?' Ya che, 'Ba gardama  
 ni ke yi ba, naa tafi in bidō kara.' Ta che, 'Bari idan  
 ba ka sai da dōkinka ka bari.' Sai maraya ya che,  
 'Bābu laifi.' Ya je, ya sai da dōki, ya karbō kara.  
 Ya kāwō mata. Ta kōne kara duka, ba ta rege kō  
 kadan ba, sai yan guntāye guda uku su-ka-saura.  
 Ya tsinche, ya dunka yar jaka, ya dūra su achiki.  
 Sai wata rāna ya tāshi, ya je wani gari yāwō,

did not die. Well, things went on, and one day she said,  
 'To-day there are no grain-stalks to cook with.' He must  
 sell his horse and buy stalks of grain. But he said, 'Oh my  
 mother, why must the horse be sold to buy stalks of grain?'  
 She said, 'Because I am not your mother, because of that do  
 you argue with me?' He said, 'I am not disputing, I shall  
 go and seek the grain stalks.' She said, 'Stop! If you do  
 not sell the horse leave things as they are.' And the orphan  
 said, 'It cannot be helped.' He went and sold the horse and  
 received the grain stalks, (and) brought them to her. She  
 burned all the stalks; she did not leave any at all, except  
 three very small pieces which were left. He picked them up,  
 sewed a little bag and tied them inside. Another day he rose  
 up and went to another village for a walk,

بِعِشْبَةٍ يَّسْرًا فَامْنِ رِّمْنِ تَشْيِخٍ وَبَابٌ كَرَمٌ  
 جُورًا لِّسَلِيمٍ دُرٍّ وَكُنْشِ لِّسَلِيمٍ كَرَامٌ تَسِيْمٌ  
 قَبْلَ عَوَامِنِ أَمْلُوذَاجَ سَلِيمٍ دُرٌّ لَّا أَلَسِي  
 كَرَامٌ تَشْدُوْمِنِ بِلَاعُوكَ نِكَبٌ دُرٌّ وَفِي  
 قَكْنَمِنِ كَجَكْنَمٍ دَمٍ دَمٍ يَشْدُوْمِنِ عَمَرَمٍ  
 نِكَبٌ نَمَامٌ إِنْشِدُوا كَرَامٌ تَشْيِخٌ إِذْنَ  
 بِلَاعُ سَلِيمٍ دُرٍّ وَكُنْشِ كَبِيرٌ تَسِيْمَرَامِي يَشْدُوْمِنِ  
 بِلَابُ لِيَمٍ رَجِي يَسَلِيمٍ دُرٍّ يَكْرِمُ كَرَامٌ  
 يَكَاوُومَتَا تَكْرُومِي كَرَامٌ كَرَامٌ يَشْدُوْمِنِ  
 كَرَامِي تَسِيْمُومَتَا يَشْدُوْمِنِ أَكْ سَكَاوُور  
 يَطْمِنُ يَكْرَمُ يَمْرُومِي يَمْرُومِي يَمْرُومِي  
 تَسِيْمَرَامِي يَمْرُومِي يَمْرُومِي يَمْرُومِي

sai ya hau <sup>8</sup> matsāfa. Su-ka-gane shi, su-ka-kāma shi, su-ka-che, zaa su yanka shi. Sai ya che, 'Nā ji lābāri sarkinku ya makabche, dōmin hakanan na zō in yi masa māgani, idan ba ku sō, ku yanka ni.' Sai su-ka-che, 'Mu-na-so.' Sai aka-kai shi gidan sarki, aka-ba shi dāki. Dare ya yi, ya dauki karansa, saura-n bākin wuta nan. Ya kuna wuta ga guda, ya gewaiya bā-yan dākin sarki, kāmīn shi mutu. Sai sarki ya fāra gani kadan kadan. Sai ya kuna guda kuma, kāmīn wanan shi kāre, sai idānun sarki ya būde duka. Sai su-ka-girmama shi. Gari ya wāye, sarki ya tāra mutāne, ya che, <sup>9</sup> 'Kun ka gani yārō ya yi manī māgani.

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and climbed up on the fetish altar. They saw him, (and) seized him, (and) said they would cut (his throat). But he said, 'I have heard the news that your chief is blind, and for that reason I came to make medicine for him. If you don't want (me to) then kill me.' But they said, 'We wish (it).' So he was brought to the chief's house and given a hut. When night came he lifted up his grain stalks; these which the fire had left. He set fire to one (stalk) and walked round the back of the chief's house till it died out. And the chief began to see a very little. Then he lit another, when it was finished (burned out), then both the chief's eyes opened. Thereupon they gave him honour. At dawn the chief assembled the people (and) said, 'You have seen the boy has made medicine for me.



لَسِي يَحْمُ مَطَاقِي : لَسِي قَبْش : لَسِي كَلَمَاتِي :  
 لَسِي كَبْش : لَسِي يَنْكَاش : لَسِي يَنْبُش : مَطَاقِ لَابَار :  
 لَسِي كَنْك : يَدَا مَكْبُش : دَرَمَنْ كَمَنْ : مَذَار : =  
 اِسْتَيْقَس : مَطَاقِي : اِدَمِ مَطَا كَسُوا : كَيْتَكَل : لَسِي  
 لَسِي كَبْش : مَطَا كَسُوا : لَسِي اَكْ كَيْش : عَمَ لَسَرَكَم :  
 اَكْبَلَش : اَك : دَرَمِيَق : يَدَا كَمَرُش : لَسَرُ  
 لَسَا كَم : لَسَمَنْ : يَكَمَرُش : مَطَا : يَبْخَمُش : يَدَا  
 يَمَدَا كَم : لَسَرَكَم : كَلَمَنْ : شَمَش : لَسِي لَسَرَكَم : يَبْخَلَر  
 عَم : كَدَنَك : لَسِي يَكَمَرُش : كَلَمَنْ : لَسَمَنْ :  
 يَشْكَرُش : لَسَرَكَم : يَبْخَرُش : دَرَك : =  
 لَسِي لَسِي كَمَرُش : عَم : يَحَايِي : لَسَرَكَم : يَبْخَلَر  
 مَطَايِي : يَبْخَلَرُش : يَدَار : يَدَا يَمَنْ : مَطَا عَم

Idānuna ya warke, ama naa ba shi rabin gari,  
 shi chi sarauta.' Sai ya che, 'Ni falke ne, ba ni chin sarauta.'  
 Su-ka-che, 'Idan ba ka chin sarauta, ka dibi abinda  
 ka ke sō, ka tafi.' Sai ya dēbi bāyi, da shānu,  
 da kōmi masu-chau, ya tafō da su, ya shigō  
 gari da su. Mutāne su-na-māmāki. Sai  
 kīshīar uwa tasa ta che, 'Tafō mu je hainya  
 rāfi, nā gani wani kūsū, yā shiga rāme,  
 ka gina mani, in yi mia.' Sai ya che, 'Haba uwana  
 wane irin nāma, ga zābi, ga kāji, ga rāguna?'  
 Sai ta che, 'Ansani ka-na da dūkīa, ni dai nā-  
 -man kūsū ni ke so.' Sai ya che, 'Bābu laifi  
 mu tafi ka gwoda mani.' Ashe tā gani rāmen kumurchi ne

My eyes are healed, and I shall give him half of the town to rule over.' But he (the boy) answered, 'I am only a trader, passing, and I do not rule.' They said, 'If you will not rule, take whatever you wish and go.' So he took slaves, and cattle, and everything beautiful, and went off with them, and entered (his) town with them. The people were astonished. But his step-mother said, 'Come, let us go to the road by the stream, I have seen a rat enter a hole; you dig it for me to make soup.' And he said, 'Come now, my mother, what kind of meat (is a rat's)? Behold guinea-fowls, and hens, and rams.' And she said, 'We all know you have wealth; as for me though, rat's meat is what I want.' So he said, 'There is no harm in that. Let us go, you show me.' Now really she has seen it was a snake's hole (but she told him this)

[illegible]

dōmin ta kai shi shi halaka. Sai baban bāwansa  
 ya tāshi. Ta che, 'Zamna, nā gane ka, mai bāyi,  
 kai dakainka zaa mu da kai, idan ba ka zūa, ka bari.'  
 Sai ya che bāyinsa su zamna, shi shii tafi. Su-ka-zamna,  
 su-ka-tafi tāre da kishīar uwa tasa. Ta je, ta gwoda  
 masa rāmen; zaa shi gina, sai ta che, 'Ajie hauya,  
 tūra hanunka.' Sai ya tūra hanu. Sai ya jāwo kwandage.  
 Ya che, 'Ga shi.' Ta che, 'Ba shi ba, kūsu na che akwai shi  
 nan.' Sai ya tūra hannu kuma, sai ya zārō kwanda-  
 -ge na zīnāria. Sai ta yi fushi, ta kōma gida,  
 ta kirāwo danta. Ya zō, sai ta che shi tūra hannu,  
 shi kāmō mata kūsu. Da tūra hanunsa,  
 kumurchi ya chiye hannunsa, sai aka-dauke shi

in order that she might bring him trouble. Now a big slave  
 of his rose up (to accompany him). She said, 'Sit down,  
 I have seen you are the owner of slaves, but it is you alone  
 we (I) will go with. If you will not come, then stay.' So he  
 told his slaves to sit down and he would go (alone). They  
 sat down. They set off, (he) and his step-mother. She went  
 and showed him the hole. When he was about to dig, then  
 she said, 'Put down your hoe (and) push in your hand.' So  
 he put in (his) hand and drew out a bracelet. He said, 'There  
 it is.' She said, 'That is not it. A rat, I said, was there.'  
 So he put in his hand again and drew out a golden bangle.  
 But she got angry and went back home. She called her own  
 son; he came, whereupon she said he must put in his hand  
 and catch a rat for her. On putting in his hand a snake bit  
 his hand, and they carried him



د رومن تکیس : شعلون : لسی بجم : بیا و نسل  
 یقائن تبتد مکن : قاع بک : بیایدیم : =  
 کینه کفک : د امد کن : اذن : بیا کد : کیم :  
 لسی بیا یمن : لسی مکن : شمشیر : لسی مکن  
 لسی مکن : قارم : بیشیر : عوامن : بچی تفت  
 مکن : و اکن : د اشن : مکن : لسی مکن : آبیکی قویا  
 شور مکن : لسی شور : قنوا : لسی بجا و کمن  
 : بجا و اشن : مکن : بیا شیب : کوس : مکن : اکویش  
 مکن : لسی شور : قنوا : کمن : لسی بجا و کمن  
 : بکن : مکن : بیا : لسی مکن : بکم : کوم مکن  
 : کمر : ارا : مکن : لسی مکن : قنوا : =  
 شکا مکن : کوس : شور : مکن :  
 کمن : بکم : بکم : مکن : لسی مکن : کمن

zūa gida. Bai kai gida ba, sai ya mutu. Ita kūa kwā-  
-nanta uku, sai ta mutu. Marāya ya gāde gida.

Mafāri ke nan akan-che, 'Aki marāya da rīgan  
būzu, agane shi da ta <sup>10</sup> karfē.' Shi ke nan.

<sup>11</sup> Kungurus kan kūsu.

home. He died before they reached home. She also died  
in three days. The orphan inherited the house (property).  
This is the origin of the saying, 'The orphan with the cloak  
of skin is hated, but when it is a metal one he is looked  
(favourably) on.' That is all. Off with the rat's head.

دَوْرِي فَمَ اِي يَكُنْ : فَمَ اِي : اَسْرِي مَثَل : اَتَكُو : اَحْوَا  
 نَقْت : اَكْ : اَسْرِي مَثَل : مَمَا اِي : يَكُو : اَحْوَا :  
 مَبْدَا : اَكْتَن : اَكْتَن : اَكْتَن : اَسْرِي مَثَل :  
 مَبْدَا : اَكْتَن : اَكْتَن : اَكْتَن : اَسْرِي مَثَل :  
 فَمَ اِي : اَكْتَن : اَكْتَن : اَكْتَن : اَسْرِي مَثَل :

## No. 14.

Wanan tātsuniār makīsan̄chi che.

<sup>1</sup> Gātanān, gātanān, ta je, ta kōmō. Wani mutun shi-na chikin birni, sai <sup>2</sup> ya tāshi, ya kōma dāji dōmin kar anemi <sup>3</sup> maatansa, har wata rāna sar-kin <sup>4</sup> garin ya ji lābāri, sai ya che, 'Wanda ya je, ya nemi maatarsa, idan ya zō, <sup>5</sup> naa ba shi dōki, da rīga, da kurdi, zanba dari.' Sai wani mutun ya che shi <sup>6</sup> yaa tafi, ya kwāna da maatarsa, gaban idānunsā. Sai ya je ya bidi yāyan kūka. Ya fūde, ya ger-ta chikinsu da chau, ya nemi kurdi kankanāna, ya zuba chiki. Ya je, ya kai, ya ba shi keauta. Sai ya pasa, ya gani kankanānan kurdi ke chiki, ya pasa wani kuma. Hakanan ya pasa wani kuma hakanan.

This is a story about a jealous man. A story, a story. Let it go. Let it come. There was a certain man who used to live in a town, but afterwards he rose up and went to the bush, lest people might go after his wives, until one day the chief of the town heard about him) and he said, 'He who goes and seduces his wives, if he comes (to me) I will give him a horse, and a cloak, and one hundred thousand cowries.' Then a certain man said he would be the one to go and lie with his wife before his eyes. Then he went off and sought some baobab seeds. He opened them, (and) cleaned out the inside well; he sought for some very small pieces of money and poured them inside. He went, reached (the place where the man was) (and) gave him a present of them. When he broke (one) open he saw the small money inside. He broke another also, (and) in the same way broke open another.



لَقَدْ مَقَّطُوا نَجْمًا: فَكَيْفَ تَكُونُ

تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ:

تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ:

تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ:

تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ:

تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ:

تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ:

تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ:

تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ:

تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ:

تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ:

تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ:

تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ: فَكَيْفَ تَكُونُ:

Sai ya che, 'Abōki-na ba ka gwoda mani wurin da kūka nan ta ke?' Ya che, 'Wurin kūka nan shi-na da nīsa.' Ya che, 'Kai ni.' Ya che, 'Ba shi hauwa sai da tsāni, bābu wanda ya san wurin da ta ke sai ni.' Sai ya dinga lālāshi, shi kūa kwar-tō, sai ya che, 'Mu tafi in kai ka, ama ba dōmin kai ba, ba ni kai kōwa.' Sai su-ka-tafi tāre da maatar-sa. Da su-ka-isa wurin kūka, sai kwartō ya daukō tsāni, ya dangana, ya che mai-maata shi hau. Sai ya hau. Da ya hau ya kāre, sai ya dauke tsāni, ya kai wani wuri, ya aje, ya kōmō, ya kāma maatar, ya kayas. Shi-na nasa abu, mai-maata shi-na gani, ba shi iya sabkōwa, sai ya che, 'Naa zuba maku miau, naa zuba maku miau.' Har su-ka-gama abinda su ke yi. Kwartō

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And he said, 'My friend, will you not show me where this baobab tree is?' He replied, 'The place where this baobab tree is is far away.' (And) he said, 'Take me (to it).' And he said, 'It cannot be climbed except by a ladder, (and) no one knows where it is save me.' And he continued to entreat him; and at last the seducer said, 'Let us go, I will take you there, but if it was not for you, I would not show any one the place.' So they set out along with his wife. When they came to the baobab tree then the seducer lifted the ladder and placed it (against the tree), (and) told the woman's husband to climb up. So up he climbed. When he had finished climbing, then he lifted away the ladder, (and) carried it somewhere else (and) set it down, (and) came back. He seized the wife and threw her down. He did what he intended, the woman's husband looking on (and) not able to descend; but he said, 'I shall spit on you, I shall spit on you,' until they had finished what they were doing. The seducer

[illegible]


ya yi <sup>7</sup> tafiasa. Ya je, ya gaia wa sarki kamar da su-ka-yi.  
 Sarki ya ba shi lāda tasa, ya kāra masa keauta.  
 Ya che, 'Māganinsa ke nan.' Shi kūa maatarsa  
 ta yi kōkari, ta daukō tsāni, ta kāwo masa,  
 ya sabka. Da zuansa gida, sai ya <sup>8</sup> tatara kāyansa,  
 ya kōmō chikin gari. Ya che, 'Kishī-na  
 ya jāwō mani haka, idan ina-nan, mutāne su halaka ni.'

Shi ke nan. <sup>9</sup> Kungurus kan kūsu.

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went his way. He came, (and) told the chief what they had done. The chief gave him his reward, and added to his gifts. He said, 'That's the medicine he required.' As for the (jealous) man, his wife with difficulty lifted the ladder, (and) brought it to him, (and) he descended. On his return home he collected all his goods, (and) returned (to live) in the town. He said, 'My jealousy dragged me into this; if I remain here, people will destroy me.' That is the story. Off with the rat's head.



يَعْقِبُ يَسْرَ: يَجِي: يَفِي: أَسْمُكُمْ: كَهْمُ: سَكِي:  
أَسْمُكُمْ: يَبْأَسْمُ: أَلَامَ: أَسْمُ: يَكْأَرُ: أَسْمُ: يَكْأَرُ:  
يَشْأَمُ: عَقْمُ: يَكْمُ: شَيْكُ: هَاقْمُ: سَرُ:  
تَكْأَرُ: كَمُ: قَدَّ: كَمُ: طَلَانُ: تَكْأَرُ: هَاقْمُ:  
يَسْمُكُ: دُ: دُ: أَسْمُ: عَدَا: سَقِي: قَتْمُ: كَأَيْتُ:  
يَكْمُ: مَوَا: يَكْمُ: عَمُ: يَتِي: كَيْشِينَا:   
يَكْأَرُ: هَاقْمُ: كَمُ: أَدْنُ: أَمَامُ: مَتَابُ: سَهْلَانُ:  
شَيْكُ: يَسْمُ: فَمُ: سَرُ: كَمُ: سَرُ:

## No. 15.

Wanan tãtsunīar samāri che, abōki da abōki.

Wadansu yāra su-ka-yi abūta; su-na nan tāre ba su rabūa. Su-na da buduri(n)su kauye. Kulum su kan tafi tāre, su daukō su. Ranan dan uwansa bai je ba, sai guda daia <sup>1</sup> ya tafi daukō <sup>2</sup> budurin. Da ya je, ya daukō buduri. Shi-na-zakua, sai su-ka-gamu da zāki, sai ya taushe budrua guda, sai shi kūa, ya zāre takōbi, ya sāre kan zāki.

Zāki ya mutu, ya tādā budrua ba ta mutu ba, sai ya che ta kwanta karkashin zāki tāre da shi, guda kūa ta je, ta gaia wa abōkinsa.

Sai ta che, 'Tō.' Ta shēka da gudu, ta iske shi <sup>3</sup> yā fāra kwāna.

Ta tāshe shi, ya che, 'Ana wāne da wānche?' Ta che, 'Su-na-chan, zāki ya kashe su.' Sai ya tāshi, bai dauki kōmi ba,

ya tafi, ya je, ya tarda zāki, shi-na bisansu. Bai yi shāwara ba,

sai ya zābura, ya hau bissa zāki. Shi-na-che mai-rai ne, ashe matache ne.

Sai abōkinsa ya tāshi ya che, 'Tāshi wāne, 'kā chika dā.' Sai su-ka-tāda budrua, su-ka-tafō gida. Tō, chikinsu wa ya fi wani? Idan ba ka sani ba, shi ke nan. <sup>6</sup> Kungurus kan kūsu.

This story is about some young men who were friends. Some boys made a covenant of friendship; they lived together, (and) were inseparable. They had their maidens in an outlying village. Always they used to go together (and) bring them. On one occasion, one of his friends did not go, so only one went to bring the maidens. When he went, he brought back the maids. (As) they were going along, they met a lion; and it knocked down and lay on one of the girls, but he, he drew his sword and cut at the lion's head. The lion died, and he found the maiden was not dead. And he told her to lie down beneath the lion along with him, and one of them was to go and tell his friend. So she consented, (and) ran off (and) found he has begun to sleep. She roused him, (and) he said, 'Where are So-and-so and So-and-so?' And she said, 'They are out there, a lion has killed them.' And he rose up, he did not take anything with him, he went along and came and reached (where) the lion was; it was above them. He did not hesitate, but sprang and climbed on the lion. He thought it was alive. Truly it was dead. Then his friend rose up and said, 'Rise, So-and-so, you have proved yourself (a free-born) man.' So they lifted up the maiden (and) went home. Now among them who was better than another? If you do not know, there it is. Off with the rat's head.

[illegible]



## No. 16.

Wanan tātṣuniār gwanāye che. <sup>1</sup>Gātanān, gātanān.  
 Wani sarki <sup>2</sup>ya haifu dīansa uku maza. Ranan fāda-  
 -nchi ya tāru, ya che shi shi-na-sō shi gani gwani  
 chikinsu. Akwai wata gāwurtata kūka fagashin  
 sarki. Ya che shi-na-sō su hau dawāki, su zō,  
 su gwoda gwaninta, wurin kūka nan. Sai su-ka-hau  
 algarmu, su-ka-tafi da nīsa. Babansu ya yi  
 sukūa, ya zō, ya nashi kūka nan da māshi. Māshi  
 ya zarche, <sup>3</sup>ya bi ta kafar māshi nan da dōkinsa, ya wuche.  
 Ma-bi baban ya tafō. Da ya kusa da kūka, sai  
 ya kinkimi dōkinsa, sai ya tsalache kūka.  
 Da autansa ya yi sukūa ya zō, sai ya chire

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This story is about a (test of) skill. A story, a story.  
 A certain chief begat children, three males. One day his  
 councillors assembled. He said he himself wished to see the  
 most skilled among them. There was a huge baobab tree  
 (near) the entrance to the chief's house. He said he wanted  
 them to mount (their) horses, (and) come (and) show their  
 skill, where this baobab tree was. So they mounted their  
 chargers, (and) went far away. The eldest galloped (and)  
 came, (and) thrust that baobab with (his) spear. The spear  
 went right through and he followed, passing through the  
 hole made by the spear, with his horse. And he passed on.  
 The next to follow the eldest came on. When he was near  
 to the baobab tree he lifted his horse (on the bit) and jumped  
 the baobab. When the youngest galloped, he came, (and)  
 pulled



اَوَمَنْ قَدْ ظَهَرَ بَيِّنَاتٌ فَمَا يَتَذَكَّرُ مِنْهَا قَوْمٌ  
 اَوْ يَسْتَرْكِبُ مَا يَنْتَهِي عَنْهُ اَوْ يَتَذَكَّرُ مِنْهَا قَوْمٌ  
 فَمَا يَتَذَكَّرُ مِنْهَا قَوْمٌ اَوْ يَسْتَرْكِبُ مَا يَنْتَهِي عَنْهُ  
 اَوْ يَتَذَكَّرُ مِنْهَا قَوْمٌ اَوْ يَسْتَرْكِبُ مَا يَنْتَهِي عَنْهُ  
 اَوْ يَتَذَكَّرُ مِنْهَا قَوْمٌ اَوْ يَسْتَرْكِبُ مَا يَنْتَهِي عَنْهُ  
 اَوْ يَتَذَكَّرُ مِنْهَا قَوْمٌ اَوْ يَسْتَرْكِبُ مَا يَنْتَهِي عَنْهُ  
 اَوْ يَتَذَكَّرُ مِنْهَا قَوْمٌ اَوْ يَسْتَرْكِبُ مَا يَنْتَهِي عَنْهُ  
 اَوْ يَتَذَكَّرُ مِنْهَا قَوْمٌ اَوْ يَسْتَرْكِبُ مَا يَنْتَهِي عَنْهُ  
 اَوْ يَتَذَكَّرُ مِنْهَا قَوْمٌ اَوْ يَسْتَرْكِبُ مَا يَنْتَهِي عَنْهُ  
 اَوْ يَتَذَكَّرُ مِنْهَا قَوْمٌ اَوْ يَسْتَرْكِبُ مَا يَنْتَهِي عَنْهُ

kūka duka da sauyanta, ya je, ya yi ma ubansu  
jinjina. Sai <sup>4</sup> gūda ta gama wuri. Yanzu  
tanbaya ka na ke yi, chikinsu wa ya fi. Idan ba ka sani ba,  
shi ke nan. <sup>5</sup> Kungurus kan kūsu.

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up the whole baobab, roots and all, and came on waving it  
aloft at his father, and the place rang with applause. Now  
I ask you who excelled among them. If you do not know,  
that is all. Off with the rat's head.

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## No. 17.

Wanan tātṣunīar Gishiri che,  
 da <sup>1</sup> Daudawa, da Nari, da <sup>2</sup> Gabū,  
 da Tankūa, da <sup>3</sup> Daudawar  
 batsō.

<sup>4</sup> Gātanan, gātanan, ta je, ta kōmō. Gishiri, da Daudawa,  
 da Nari, da Gabū, da Tankūa, da Daudawar batsō, su-ka-ji lābāri  
 wani sarmāyi, sūnansa Daskandarīni. Shi kūa  
 sarmāyi ne mai-chau (keau), dan Iblisai ne. Su-ka-tāshi  
 su-ka-zama buduri masuchau, su-ka-tafi. Da <sup>5</sup> zaa su, Daudawar  
 batsō. <sup>6</sup> ta bi su. Su-ka-kore ta su-ka-che ta-na da wāri.  
 Sai ta <sup>7</sup> make, har su-ka-tafi, ta dinga binsu bāya  
 bāya, har su-ka-kai gurin wani rāfi. Su-ka-tarda  
 tsōfūa, ta-na-wanka. Ta che, su chūda mata bā-  
 -yanta, sai wanan shi che, 'Ala shi tsare ni in dauki hanu na

This story is about Salt, and Daudawa (sauce) and Nari (spice), and Onion-leaves, and Pepper and Daudawar-batso (a sauce). A story, a story! Let it go, let it come. Salt, and Daudawa, and Ground-nut, and Onion-leaves, and Pepper, and Daudawar-batso heard a report of a certain youth, by name Daskandarini. Now he was a beautiful youth, the son of the evil spirit. They (all) rose up, (and) turned into beautiful maidens, (and) they set off. As they (Salt, Onion-leaves, &c.) were going along, Daudawar-batso followed them. They drove her off, telling her she stank. But she crouched down until they had gone on. She kept following them behind, until they reached a certain stream. (There) they came across an old woman; she was bathing. She said they must rub down her back for her, but this one said, 'May Allah save me that I should lift my hand



وَقَدْ تَطَرَّفَ فَيَزِيْرُ غَشِيْمًا

دَدُوْدُ دَرْدَانِ دَقْلَمِ دَغَبُو

دَقَنْدَرُ دَدُوْدُ دَرْدَانِ

بَطْوَانِ

غَلَقْتُمْ فِي غَلَقْتُمْ تَجِيْ تَكُوْمُوا غَشِيْمَ دَدُوْدُ دَرْدَانِ

دَقْلَمِ دَغَبُو دَقَنْدَرُ دَدُوْدُ دَرْدَانِ دَقْلَمِ دَغَبُو دَقَنْدَرُ دَدُوْدُ دَرْدَانِ

وَنَسَمَ مَيِّمَ لَسُو قَنْسَنَ دَسْكَنَ دَمِيْنِ دَشِيْكَرَ

لَسَمَ مَيِّمَ مَيْنُ مَيْنُ دَمِيْنِ دَمِيْنِ لَسَمَ مَيْنُ مَيْنُ

لَسَمَ مَيْنُ مَيْنُ دَمِيْنِ دَمِيْنِ لَسَمَ مَيْنُ مَيْنُ دَمِيْنِ دَمِيْنِ

بَطْوَانِ تَبِيْسَ لَسَمَ مَيْنُ مَيْنُ دَمِيْنِ دَمِيْنِ

لَسَمَ مَيْنُ مَيْنُ دَمِيْنِ دَمِيْنِ لَسَمَ مَيْنُ مَيْنُ دَمِيْنِ دَمِيْنِ

بَطْوَانِ تَبِيْسَ لَسَمَ مَيْنُ مَيْنُ دَمِيْنِ دَمِيْنِ

بَطْوَانِ تَبِيْسَ لَسَمَ مَيْنُ مَيْنُ دَمِيْنِ دَمِيْنِ

بَطْوَانِ تَبِيْسَ لَسَمَ مَيْنُ مَيْنُ دَمِيْنِ دَمِيْنِ

in taba bāyan tsōfūa.' Sai tsōfūa ta <sup>8</sup> kyale.

Su-ka-wuche, aka-jima, Daudawar batsō ta zō, ta ishe ta,

ta-na-wanka. Ta gaishe ta, ta amsa, ta che, 'Yārinya,

ina zaa ki?' Ta che, 'Zaa mu wurin wani sarmāyi ne.' Ta che, 'Chūda mani

bāyana.' Sai ta che, 'Tō.' Ta tsāya, ta chūda ta da chau.

Tsōfūa ta che, 'Ala shi yi maki albarka.' Ta che, 'Sarmāyi nan

da ku ke zūa wurinsa, kun san sūnansa?' Ta che,

'Aa ba mu san sūnansa ba.' Sai tsōfūa ta che, 'Dā-

na ne, sūnansa Daskandarīni, ama kar ki gaya

masu.' Ita kūa ta kyale, ta-na-binsu, bāya bāya,

har su-ka-kai wurin yārō. Zaa su shiga. Sai aka-che,

'Ku kōma, ku shigō daia daia.' Su-ka-che. 'Tō.'

Su-ka-kōma. Sai Gishiri ta zō, zaa ta shiga,

to touch an old woman's back.' And the old woman did not say anything more. They passed on, and soon Daudawar-batso came, (and) met her washing. She greeted her, (and) she answered (and) said, 'Maiden, where are you going?' She replied, 'I am going to where a certain youth is.' (And) she (the old woman) said, 'Rub my back for me.' 'She said, 'All right.' She stopped, (and) rubbed her back well for her. The old woman said, 'May Allah bless you.' And she said, 'This youth to whom you are (all) going to, have you known his name?' She said, 'No, we do not know his name.' Then the old woman said, 'He is my son, his name is Daskandarini, but you must not tell them.' Then she ceased. She was following them far behind till they got to the place where the boy was. They were about to enter, but he said, 'Go back, (and) enter one at a time.' They said, 'It is well,' and returned. And then Salt came forward, (and) was about to enter,

[illegible]



aka-che, 'Wānene nan?' Ta che, 'Ni che.' 'Ke che wa?' 'Ni che Gishiri, mai mia da zāki.' Su-ka-che, 'Wānene sū-nā na?' Ta che, 'Ban san sūnanka ba dan yārō, ban san sūnanka ba.' Aka-che, 'Kōma da bāya yārinya, kōma da bāya.' Ta kōma. Sai Dau-dawa ta zō. Zaa ta shiga aka-che, 'Wacheche?' Ta che, 'Ni che.' 'Ke che wa? Wāne sūnanki?' 'Sūnana Daudawa, mai-mia da dādi.' Sai ya che, 'Wane sūnana?' Ta che, 'Ban san sūnanka ba dan yārō, ban san sūnanka ba.' Ya che, 'Kōma da bāya yārinya, kōma da bāya.' Ta kōma, ta zamna. Sai Nari ta tāsō, ta zō. Zaa ta shiga sai aka-che, 'Wānene nan yārinya? Wānene nan?' Ta che, 'Ni che ke gaisua dan yārō,

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when she was addressed with, 'Who is there?' She said, 'It is I.' 'Who are you?' 'It is I, Salt, who make the soup tasty.' They (he) said, 'What is my name?' She said, 'I do not know your name, little boy, I do not know your name.' Then he said, 'Go back, little girl, go back.' She turned back. So Daudawa came forward. When she was about to enter, she was asked, 'Who are you?' She said, 'It is I.' 'Who are you? What is your name?' 'My name is Daudawa, who makes the soup sweet.' And he said, 'What is my name?' She said, 'I do not know your name, little boy, I do not know your name.' He said, 'Turn back, little girl, turn back.' She turned back, (and) sat down. Then Nari (spice) rose up and came forward, (and) she was about to enter when she was asked, 'Who is this little girl? Who is this?' She said, 'It is I who greet you, little boy,



[illegible]

ni che ke gaisua.' 'Wāne sūnanki yārinya, wāne sūnanki?' 'Sūnana Nari, mai-mia da gardi.'

'<sup>9</sup> Nā ji nāki sūna yārinya, nā ji nāki sūna, fadi nāwa sūna.' Ta che, 'Ban san sūnanka ba dan yārō, ban san sūnanka ba dan yaro ban san sūnanka ba.' 'Kōma da bāya yārinya, kōma da bāya.' Sai ta kōma, ta zamna. Sai Gabū ya tasō, sai ya kuna kai. Aka-che, 'Wānene nan yārinya, wānene nan?' 'Ni che ke gaisua dan yārō, ni che ke gaisua.' Wāne sūnanki yārinya, wāne sūnanki?' 'Sūnana Gabū, dan yārō, sūnana Gabū, mai-mia da kamshi.' Ya che, 'Naji nāki sūna yārinya, ina nāwa sūna?'

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it is I who greet you.' 'What is your name, little girl, what is your name?' 'My name is Nari, who makes the soup savoury.' 'I have heard your name, little girl, I have heard your name. Speak my name.' She said, 'I do not know your name, little boy, I do not know your name.' 'Turn back, little girl, turn back.' So she turned back, (and) sat down. Then Onion-leaves rose and came up, and she stuck her head (into the room) and was asked, 'Who is this little girl, who is this?' 'It is I who salute you, little boy, it is I who salute you.' 'What is your name, little girl, what is your name?' 'My name is Onion-leaves, who makes the soup smell nicely.' He said, 'I have heard your name, little girl. What is my name?'

يَبْتَاعُ بَعْلًا سَوًّا : لَا تَمْسُوكَ : يَدْرُسُ : وَابْنُ  
سَوْتِكَ : سَوْدَانُ قَبِير : قَمِيصٌ دَعْدَرْد :  
قَسَاج : نَاك سَوْتِي : يَدْرُسُ : نَاك  
سَوْتِي : قَد نَاو : سَوْتِي : تَبْتَسَلُوكَ  
دَنِيَارُوا : بَنَسَلُوكَ دَنِيَارُوا : بَنَسَلُوكَ  
تَنَكَب : كَوْن دَبَايِي : يَدْرُسُ : كَوْن  
دَبَايِي : سَي تَكُون : قَدَم : سَي عُبُو :  
يَتَسَو : سَي تَكُون كَوْن أَكْبَر وَابْنُ مَن : يَدْرُسُ  
وَابْنُ مَن : يَبْتَاعُ بَعْلًا سَوًّا : دَنِيَارُوا : يَبْتَاعُ  
بَعْلًا سَوًّا : وَابْنُ سَوْتِكَ : يَدْرُسُ : وَابْنُ  
سَوْتِكَ : سَوْدَانُ قَبِير : قَمِيصٌ دَعْدَرْد :  
سَوْدَانُ عُبُو : مَن مَن دَعْدَرْد : يَبْتَاعُ  
نَاك سَوْتِي : يَدْرُسُ : إِنَّمَا نَاو : سَوْتِي :

Ta che, 'Ban san sūnanka ba dan yārō, ban san sūnanka ba.'  
 'Kōma da bāya dan yārō, kōma da bāya.' Sai  
 ta kōma. Sai Tankua ya zō, ya che, 'Gāfaran <sup>10</sup> kudai dan yā-  
 -rō, gāfara kudai.' Aka-che, 'Wānene nan?' Ya che, 'Ni che,  
 Tankua dan yārō, ni che tankua, mai-mia da yāji.'  
 'Nā ji nāki sūna yārinya, nā ji nāki  
 sūna, fadi nāwa sūna yārinya, fadi nāwa  
 sūna.' 'Ban san sūnanka ba dan yārō, ban san sū-  
 -nanka ba.' Aka-che, 'Kōma da bāya yārinya, kō-  
 -ma da bāya.' Sauran Daudawar batsō, sai aka-che,  
 'Ke ba ki zūa?' Ta che, 'Mu tafi gida, mutānen kirki  
 sun tafi, ankōrō(n)su, bale ni mai-wāri.' Aka-che,

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She said, 'I do not know your name, little boy, I do not know your name.' 'Turn back, little boy (girl), turn back.' So she turned back. Now Pepper came along; she said, 'Your pardon, little boy, your pardon.' She was asked who was there. She said, 'It is I, Pepper, little boy, it is I, Pepper, who make the soup hot.' 'I have heard your name, little girl, I have heard your name. Tell (me) my name, little girl, tell (me) my name.' 'I do not know your name, little boy, I do not know your name.' He said, 'Turn back, little maid, turn back.' There was only left Daudawar-batso, and they said, 'Are not you coming?' She said, 'Can I enter the house where such good people as you have gone, (and) been driven away? Would not they the sooner (drive) me out who stink?' They said,



تَبَّيَّنَ لَنَا سَوْنُكَ يَا دَاوُدُ يَا دَاوُدُ يَا دَاوُدُ  
 كَوْحُومٌ دَاوُدُ يَا دَاوُدُ يَا دَاوُدُ يَا دَاوُدُ  
 تَكْوَمُ نَسْتَكْوَا دَاوُدُ يَا دَاوُدُ يَا دَاوُدُ  
 دَاوُدُ يَا دَاوُدُ يَا دَاوُدُ يَا دَاوُدُ  
 تَكْوَا دَاوُدُ يَا دَاوُدُ يَا دَاوُدُ  
 قَامٌ دَاوُدُ يَا دَاوُدُ يَا دَاوُدُ  
 سَوْنٌ دَاوُدُ يَا دَاوُدُ يَا دَاوُدُ  
 سَوْنٌ دَاوُدُ يَا دَاوُدُ يَا دَاوُدُ  
 تَكْبُ دَاوُدُ يَا دَاوُدُ يَا دَاوُدُ  
 مَسْ دَاوُدُ يَا دَاوُدُ يَا دَاوُدُ  
 بَكِي دَاوُدُ يَا دَاوُدُ يَا دَاوُدُ  
 سَتِي دَاوُدُ يَا دَاوُدُ يَا دَاوُدُ

‘Tāshi, ki tafi.’ Sai ta tāshi, ta je. Aka che, ‘Wānene nan yārinya wānene nan?’ Sai ta che, ‘Ni che ke gaisua dan yārō, ni ke gaisua.’ ‘Kāka sūnanki yārinya, kāka sūnanki?’ ‘Sūnana Batsō, dan yārō, sūnana Batsō, mai-mia da wāri.’ Aka-ka che, ‘Nā ji nāki sūna yārinya, nā ji nāki sūna, sauran nāwa sūna.’ Ta che, ‘Daskandarīni da-n yārō, Daskandarīni.’ Sai aka che, ‘Shigō.’ Aka-shinfida mata <sup>11</sup> kilishi, aka-ba ta tufāfi, aka-ba ta tākalmin zīnāria, dada sai wadan da ke <sup>12</sup> kōran ta wanan shi che. ‘<sup>13</sup> Naa dīnga yi maki shāra.’ Wanan shi che, ‘Naa dīnga yi maka daka.’

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‘Rise up (and) go.’ So she got up (and) went. He asked her, ‘Who is there, little girl, who is there?’ And she said, ‘It is I who am greeting you, little boy, it is I who am greeting you.’ ‘What is your name, little girl, what is your name?’ ‘My name is Batso, little boy, my name is Batso, which makes the soup smell.’ He said, ‘I have heard your name, little girl, I have heard your name. There remains my name to be told.’ She said, ‘Daskandarini, little boy, Daskandarini.’ And he said, ‘Enter.’ A rug was spread for her, clothes were given to her, and slippers of gold; and then (of) these who had driven her away one said, ‘I will always sweep for you’; another, ‘I will pound for you.’

[illegible]

Wanan shi che, 'Naa dinga yi maki dauka rua.' Wanan shi che,  
'Naa daka maki mia.' Wanan shi che, 'Naa tūka maki  
tūō.' Su duka su-ka-zama <sup>14</sup>kuyanginta. Dōmin  
hakanan, idan ka gani mutum talaka ne, kar  
ka rēna shi; ba ka sani ba wata rāna shi fi ka.  
Shi ke nan. <sup>15</sup>Kungurus kan kūsu.

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Another said, 'I will see about drawing water for you'; and  
another, 'I will pound (the ingredients) of the soup'; and  
another, 'I will stir the food.' They all became her hand-  
maids. And the moral of all this is, if you see a man is poor  
do not despise him; you do not know but that some day he  
may be better than you. That is all. Off with the rat's  
head.



وَقَمَّ شَيْبُ : مَلَأَ مَعْيَكَ : دَوَّكَمَ : وَقَمَّ شَيْبُ :  
 مَلَأَ كَامَكَ : دَمَسَ : وَقَمَّ شَيْبُ : مَلَأَ كَامَكَ : =  
 تَوَلَّى : اَلشَّوْكَ : اَلْكَدَمَ : اَلْجَيْفَتَا : دَوَّكَمَ :  
 مَكَّيْنِ : اَدْنَى : كَاغَمَ : اَمْتَمَ : تَلَخَّجَ : اَحْمَرُ  
 كَبْرٍ : مَدَانِيْنِ : بَكْسِيْبٍ : اَقْرَأَ : اَمَّ : شَيْبُ : =  
 شَيْبُ : قَمَّ : قَمَّ : قَمَّ : قَمَّ : قَمَّ :



## No. 18.

Wanan tātṣunīar <sup>1</sup> Mūsa che.

<sup>2</sup> Gātanān, gātanān, ta je, ta kōmō. Wani sarki <sup>3</sup> ya haifi dīansa guda biu, da mache da namiji. Su-ka-girma. Aka ba ta miji, ita mache, ta che ba ta sō, sai wanta ta ke sō. Idan aka-che, ta je, ta kirāwō Mūsa, sai ta je, ta che, ' <sup>4</sup> Wāne wai ka zō.' Hakanan kulum, ranan sai wanta ya che, ' <sup>5</sup> Naa yi māganinsa.' Akwai wata kōrama garinsu, yāra na wanka chiki, idan rāna ta yi; akwai wani itāche tsakan kōrama garin nasu, buduri na danri bante ne. Sai Mūsa ya <sup>6</sup> kyale, saada su-ka-zō, sun shiga achikin rua, su-na-wanka, su-ka-aje bantunansu gefe, sai ya zō ya kwā-che duka, ya je, ya hau itāchen tsakan <sup>7</sup> ruan

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This story is about (a boy called) Musa. A story, a story. Let it go. Let it come. A certain chief begat children, two in number, a girl and a boy. They grew up. A husband was found for her, the daughter, (but) she said she did not want him; only her big brother she loved. If she was told to go and call Musa, then she went, (and) said, 'What's-your-name, they say you are to come.' And it was always so, (till) one day her brother said, 'I shall cure her of that.' (Lit. I shall make its medicine.) There was a small stream at their village, the children used to bathe in it when the sun was up; there was a tree in the middle of the stream at their village where the girls used to fasten their little loin-cloths. And Musa waited in the meantime. When they had come (and) entered the water (and) bathed they laid aside their loin-cloths at the water's edge. Then he (Musa), came and took them all away, and went and climbed the tree in the middle of the water

و قَنَاطُومِيَرُ: مُمَسَّثٌ .

عَلَمَتْنَفَا تَنْفَن: تَجِي تَكْوَمُوا: اَوَّلَسْرَكَم: يَحْيِي  
دِيَتْنَن: عَدَامِيَا: دَمَش: دَمَج: سَكْفَرَم: ا-  
اَكْبَاتَمَج: اَتَقْتَب: مَبْذَمَقَتْلُوا: سَنِي وَفْت: =  
تَكْسُوا: اَدَن: اَكْبَا تَجِي: تَكَم اَوَّل: مَوَسَن: لَسِي  
تَجِي تَبْذ: اَوَامِي: اَوِي كَدُوا: حَكَمَن: كَلَم: رَمَن  
سَنِي وَفْت: دِيَتْنَفَا تَنْفَن: اَكْوَمِي: اَوَتَكْوَرَم  
عَمَرَمَسَن: يَدُوا: مَدَاوَنَكِي: تَكَم: اَدَن: رَامَن مَتِي  
اَكْوَمِي: اَوَدَا مَبْذ: طَكَمَن: كَوَرَم: عَمَرَمَسَا  
بَدَر: مَدَا مَر: مَبْذَبُون: سَنِي مَوَسَن: يَكَلِي: ا-  
سَعَد لَكَدُوا: لَسَنِي شَغ: اَتَكَم: رَاوَا: سَعَدَاوَنَكِي  
سَكَا جِي: مَبْذَتْنَن: جِي مَن سَمِي دَا: اَوِي كَو  
بَشَك: دَك: يَجِي: يَحْوَا مَبْذَن: طَكَمَن: رَوَن

tsatsakin ruan, kōwa ya fitō bai gani bantensa ba,  
 sai shi dinga kūka. Sai Mūsa kūa shi-na bisa, shi-na-  
 -gani, har su duka su-ka-fitō, ya che, 'Ku duka gā  
 bantunanku wurina, kōwa ya kirāyi sūnana  
 naa ba shi bantensa, idan ba hakanan ba; ba ni ba ku.'  
 Sai wata ta zō, ta che, 'Kai; Mūsa, kai Mūsa, Mūsa  
<sup>8</sup> gaia, Mūsa dan sarākai, dōmin Ala Mūsa ba ni  
 bantena.' Sai shi ba ta. Hakanan hakanan har su duka  
 su-ka-karbi bantunansu. Sauran kanua tasa.  
 Sai aka-che, 'Tafi ki karbi bantenki.' Ruan kūa  
 iyākan idānun sau shi ke. Sai ta shiga <sup>9</sup> ruan,  
 ta che, 'Kai Mūsa, Mūsan gaia Mūsa dan sarā-  
 -kai dōmin Ala Mūsa ba ni bantena.' Sai Mūsa ya che,

(middle of the water), each one who came out did not see his  
 (her) cloth, whereupon he (she) began to cry. And Musa was  
 up above and watching till they all came out. He said, 'All  
 of you, see, your cloths are with me. Whoever calls out my  
 name, I will give him (her) his (her) cloth; otherwise I will  
 not give you.' Then one girl came forward. She said,  
 'You, Musa, you, Musa, Musa the spiteful one, Musa the son  
 of chiefs, for Allah's sake, Musa, give me my loin-cloth.'  
 And he gave her (it). And so on, and so on, until they all  
 received from him their cloths, and there was only left his  
 little sister. And she was told, 'Go and get your cloth.'  
 Now the water was up to the ankles. Then she entered the  
 water (and) said, 'You, Musa, Musa, the spiteful one, Musa  
 the son of chiefs, for Allah's sake, Musa, give me my loin-  
 cloth.' But Musa said,



[illegible]

‘Ba ni ba ki sai kin kāra fadi, saanan in ba ki.’ Ashe  
 tā manche ne da ta tuna sai ta che, ‘Kai wāne, kai wāne  
 wānen gaia, wāne dan sarākai, dōmin Ala wāne  
 ba ni bantena.’ Sai ya che, ‘<sup>10</sup> Nā ki ba ki, nā ki ba ki,  
 sai kin che, Kai Mūsa, kai Mūsa, Mūsan gaia, Mū-  
 -sa dan sarākai, dōmin Ala Mūsa ba ni bantena.’  
 Sai nan da nan rua ya kāma mata kwobri. Sai ta che,  
 ‘Kai wāne, kai wāne, wāne(n) gaia, wāne dan sar-  
 -akai, dōmin Ala wāne ba ni bantena.’ Sai rua  
 ya kāma ta ga katarā. Sai Mūsa ya che, ‘Na ki ba ki  
 sai kin che, Kai Mūsa, Mūsan gaia, Mūsa  
 dan sarākai, dōmin Ala Mūsa, ba ni bantena.’

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‘I do not give it to you till you have said it again, then I will  
 give it to you.’ Now she has forgotten (for a minute that she  
 would not say his name); when she remembered, then she said,  
 ‘You, What’s-your-name, you, What’s-your-name, What’s-your-  
 name the spiteful one, What’s-your-name the son of chiefs, for  
 the sake of Allah, What’s-your-name, give me my cloth.’ But  
 he said, ‘I have refused to give you, I have refused to give you,  
 till you say, You, Musa, you, Musa, Musa the spiteful one,  
 Musa the son of chiefs, for the sake of Allah, Musa, give me  
 my cloth.’ Now by this time the water was up to her shins.  
 Then she said, ‘You, What’s-your-name, you, What’s-your-  
 name, What’s-your-name the spiteful one, What’s-your-name  
 the son of chiefs, for Allah’s sake, What’s-your-name, give me  
 my loin-cloth.’ But now the water had reached her thighs.  
 But Musa said, ‘I have refused to give you unless you have  
 said, You, Musa, Musa the spiteful one, Musa the son of  
 chiefs, for the sake of Allah, Musa, give me my cloth.’

[illegible]



Ta che, 'Kai wāne, kai wāne, wānen gaia, wāne dan sarā-kai, dōmin Ala wāne ba ni bantena.' Sai Mūsa ya che, 'Nā ki ba ki, nā ki ba ki sai kin che, Kai Mūsa, kai Mūsa, Mūsan gaia, Mūsa dan sarākai dōmin Ala Mūsa ba ni bantena.' Sai rua ya kāma ta ga kirji. Sai ta che, 'Kai wāne, kai wāne, wānen gaia, wāne dan sarākai, dōmin Ala wāne ba ni bantena.' Sai Mūsa ya che, 'Nā ki ba ki, sai kin kirāyi sū-nana.' Sai rua ya kāma ta ga wia. Aka-che, 'Ke fadi sūnansa, idan ba ki fadi ba rua <sup>11</sup> yaa chi ki.' Rua kua shi-na kōkari, shi kāma ta ga haba, sai ta che, 'Kai Mūsa, kai Mūsa, Mūsan gaia

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She said, 'You, What's-your-name, you, What's-your-name, What's-your-name, the spiteful one, What's-your-name the son of chiefs, for the sake of Allah, What's your name, give me my loin-cloth.' But Musa said, 'I have refused to give you, I have refused to give you, unless you say, You, Musa, you, Musa, Musa the spiteful one, Musa the son of chiefs, for the sake of Allah, Musa, give me my cloth.' And the water reached to her breasts, but she said, 'You, What's-your-name, you, What's-your-name, What's-your-name, the spiteful, What's-your-name the son of chiefs, for Allah's sake, What's-your-name, give me my cloth.' But Musa said, 'I have refused to give you till you have called out my name.' And the water was up to her neck. And they said, 'Speak his name; if you do not speak the water will swallow you up.' Now the water was trying hard to reach her chin. Then she said, 'You, Musa, you, Musa, Musa the spiteful one,



تَبْتَ كَيْفَ ابْنِي كَيْفَ ابْنِي : وَأَبْنِي قَيْدًا : وَأَبْنِي دَقَسْرًا  
كَمْ : دَوْمِنْ : أَلْأَبْنِي : بِلَانِ بَنْتِي : لَسِي مَوْتَس :  
بَيْتًا مَك : مَك : مَك : مَك : لَسِي كَنْتِي : كَنْتِي :  
لَسِي كَيْفَ لَسِي مَوْتَس : قَيْدًا : مَوْتَس : دَقَسْرًا : كَمْ :  
دَوْمِنْ : أَلْأَبْنِي : بِلَانِ : بَنْتِي : لَسِي : زَوَا : يَكَا مَاتَا  
عَكْرَب : لَسِي : قَبْتَ : كَيْفَ ابْنِي : كَيْفَ ابْنِي : وَأَبْنِي :  
وَأَبْنِي : دَقَسْرًا : كَمْ : دَوْمِنْ : أَلْأَبْنِي : بِلَانِ : بَنْتِي :  
لَسِي : مَوْتَس : بَيْتًا : مَك : مَك : لَسِي : كَنْتِي : لَسِي :  
مَك : لَسِي : زَوَا : يَكَا مَاتَا : قَوْمِي : أَكْبَا : كَمْ :  
سَوْتَس : إِكْرَب : كَمْ : يَبَا : زَوَا : يَكَا :  
: زَوَا : كَمْ : : لَسِي : كَمْ : : لَسِي : كَمْ : :  
: لَسِي : كَمْ : : كَيْفَ لَسِي : كَيْفَ لَسِي : مَوْتَس : قَيْدًا :

Mūsa dan sarākai dōmin Ala Mūsa ba ni bantena.'

Sai ya che, 'Kāra fadi.' Ta fadi. Ya che, 'Kāra.' Ta kāra har uku.

Ya che, 'Kii kāra fadi ni mijinki?' Ta che, 'Aa.'

'Ki-na sō mijin da aka-ba ki?' Ta che, 'I.' Mafāri

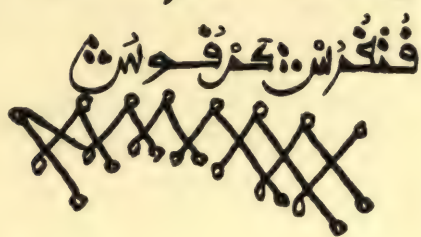
ke nan, wa ba shi auren kanua. Shi ke nan.

<sup>12</sup> Kungurus kan kūsu.

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Musa the son of chiefs, for the sake of Allah, Musa, give me my cloth.' But he said, 'Repeat it.' She said it (again). He said, 'Again.' She repeated it, until three times. He said, 'Are you going to say again that I am your husband?' She said, 'No.' 'Do you want the husband whom you have been given?' She said, 'Yes.' This was the beginning (of the custom) that a brother should not marry his sister. That is all. Off with the rat's head.

مُوَلِّسْ دَ مُلَسْرَاكَمْ : دَمُ وَايَمَنْ : أَلْ مُوَلِّسْ : دَمُ وَايَمَنْ : دَمُ وَايَمَنْ :  
 تَسْنِ جَنْجَا كَارِجَمْ : دَمُ وَايَمَنْ : دَمُ وَايَمَنْ : دَمُ وَايَمَنْ : دَمُ وَايَمَنْ :  
 يَنْجَا كَارِجَمْ : دَمُ وَايَمَنْ : دَمُ وَايَمَنْ : دَمُ وَايَمَنْ : دَمُ وَايَمَنْ :  
 كَسَا لِسْوَا : دَمُ وَايَمَنْ : دَمُ وَايَمَنْ : دَمُ وَايَمَنْ : دَمُ وَايَمَنْ :  
 جَمَنْ : دَمُ وَايَمَنْ : دَمُ وَايَمَنْ : دَمُ وَايَمَنْ : دَمُ وَايَمَنْ :



## No. 19.

Wanan tātsumiār mahalbi che  
da sarki.

Wani mutun ne, ba shi da aiki kōmi sai halbi,  
da shi da dansa. Ranan su-ka-tafi dāji, da dansa,  
ba su sāmu kōmi ba, sai kūsu. Sai  
dansa <sup>1</sup> ya yāda kūsu. Sai su-ka-ji yunwa. Uban  
ya che, ' <sup>2</sup> Gasa muna kūsunmu, mu chi.' Yārō ya che,  
' Ai <sup>3</sup> nā yas.' Uban ya che, ' Ka ga dan durun uwa.'  
Uban ya dauki gātari, ya buge yārō,  
ya sūma. Ya <sup>4</sup> tafia(r)sa, ya bar shi. Yārō  
ya falka, ya tāshi, ya tafō gida da dare.  
Ya iske sun yi kwāna, sai ya shiga dā-  
-kinsa, ya dauki tarkachensa, ya kāma hainya,

This tale is about a hunter (lit. a shooter) and a chief. There was once a certain man who had no other work but hunting, both he and his son. One day (he) they went to the bush with his son. They did not find anything but a rat, and his son threw the rat away. But they became hungry (and) the father said, 'Roast our rat for me, (and) let us eat.' The boy said, 'Oh, but I have thrown it away.' The father said, '...' (cursing him), (and) the father lifted (his) axe and struck the boy; he fainted. He (the father) went his way, (and) left him. The boy came round, he rose up, and went home by night. He found them asleep, so he entered the room and lifted his belongings. He took the road,



وَمَنْ تَدَّكُو مَيِّنْ : مَحْلِيْثْ

دَ لَسَرَكِم :

وَمَحْتَشَبِيْ : بَدَلِشْدَ آيَكِ : كُوْمِم : لَسَرَقَلِيْ :

دَ لَشِم : دَ دَقَلَس : رَمَنْ : لَسَكْتَجِم : دَ اِج : دَ دَقَلَس

بَلَش : لَسَدَم : كُوْمِم : لَسَرَكُوْلَش : لَسَر

دَ نَس : مَيَّاد : كُوْلَش : لَسَر لَلَكِج : يَمْنُو : اَبَم

يَمْنُو عِلَسَدَمَنْ : كُوْلَسَمَم : مَقْت : يَمْدَارُوِيْثْ

اَنَ قَدَايَلَش : اَبَمِيْثْ : كَدَاغَدَ مَدُورُ مَقُو :

اَبَمِيْ مَدُورُ : عَدَا تَم : يَمِيْجِيْ : يَمْدَارُو :

يَمْدَارُو مِي : يَمِيْجِيْ لَس : يَمِيْجِيْ لَش : يَمْدَارُو :

يَمْدَارُو : يَمِيْجِيْ لَش : يَمِيْجُو : عَدَا : دَ دَ بَرَكِ

يَمْدَارُو : لَسَمِنْ : كُوْلَش : لَسَمِنْ : يَمِيْجِيْ : دَ

كَمَلَش : يَمْدَارُو : يَمِيْجِيْ لَش : يَمِيْجِيْ لَش : يَمِيْجِيْ

shi-na-zūa wani gari. Da ya kai gari da dare, sai  
 ya shiga chikin gari. Kōwa ya yi kwāna.  
 Shi-na-tafia chikin gari har ya kai gidan sarki.  
 Ya shiga har chikin gida, funtu, bābu rīga,  
 bābu wandō. Sai ya tāda sarki. Sarki  
 ya che, 'Daga ina?' Ya che, 'Daga gari kaza.' Sai sarki  
 ya che, 'Lāfia?' Yārō ya che, 'Da ni da ubana mu-ka-je  
 dāji yāwō halbi, ba mu sāmu kōmi, sai  
 kūsu guda daia, ya ba ni rikō, na manche shi  
 wani wuri. Da mu-ka-ji yunwa sai ya che, Kāwō kūsu,  
 mu gasa, mu chi. Sai na che, Nā yashe shi ban sani ba.  
 Sai ya yi fushi, ya dauki gātari, ya buge ni,  
 na sūma. Da mareche ya yi, sai na falka na tāshi,

(and) was going to a certain town. When he reached the town it was night; he entered into the town. Every one was asleep. He proceeded into the middle of the town until he reached the chief's house. He entered until he was right in the house, (he was) naked, without clothes, without trousers, and he met the chief. The chief said, 'From where?' (And) he replied, 'From such and such a village.' And the chief said, 'Is it well with you?' The boy said, 'Both I and my father went to the bush to walk and shoot. We did not find anything but one single rat, he gave (it) me to keep, I forgot it somewhere. When we became hungry, then he said, Bring the rat that we may roast it and eat. And I said, I have dropped it, I do not know where. Thereupon he became angry. He lifted his axe (and) struck me. I fainted. When evening came then I recovered (and) rose up,

شَنَادُور: وَنَمَر: دِيكَنَ غَم: دَمِيرُور: لَسِي:  
يَشَلُغ: ثَكِرَ غَم: كُورَا: دِيكُوَا مَس:  
شَنَادُور: ثَكِرَ غَم: دَمِيرُور: غَمَ مَسَرَك:  
يَشَلُغ: دَمِيرُور: غَم: دَمِيرُور: دَمِيرُور:  
دَمِيرُور: لَسِي: مَسَدَام: لَسَرَك: لَسَرَك:  
يَشَلُغ: غَم: يَشَلُغ: كَدَا: لَسَرَك:  
يَشَلُغ: لَسِي: يَشَلُغ: يَشَلُغ: دَمِيرُور: مَسَرَك:  
دَام: يَشَلُغ: لَسِي: يَشَلُغ: كَدَا: لَسَرَك:  
كُورَا: مَسَدَام: يَشَلُغ: يَشَلُغ: مَسَرَك:  
وَنَمَر: دَمِيرُور: يَشَلُغ: لَسِي: كَدَا: مَسَرَك:  
مَسَرَك: لَسِي: مَسَرَك: مَسَرَك: مَسَرَك:  
لَسِي: يَشَلُغ: يَشَلُغ: يَشَلُغ: يَشَلُغ:  
مَسَرَك: دَمِيرُور: يَشَلُغ: لَسِي: مَسَرَك:

na zō nan.' Sarki kūa ya je yāki, aka-kāma dansa aka yanke shi. Sarki ba shi da dā, namiji. Sai sarki ya che, 'Yanzu ba ka rufa mani asiri?' Yārō ya che, 'Rufin asiri kaman kāka? Sarki ya che, 'Ba ni da dā namiji, in gari ya wāye, in che kai dāna ne, da aka-kāma wurin yāki, ka gudānō, ka zō.' Yārō ya che, 'Wanan ai ba shi da wia.' Sarki ya shiga dāki, ya daukō bindiga, ya buga chikin dare. Sai <sup>5</sup> uwar gidansa ta fitō, ta che, 'Alfanda zāki bāda rāzana, bindigar me ka ke bugu da da darenga?' Sarki ya che, 'Wāne <sup>6</sup> yā zō.' Sai uwar gida ta rangada <sup>7</sup> gūda. Sai gari ya tāshi tsaye, ana-che, 'Menene ya fāru, gidan sarki ana-buga bindiga da dadarenga?' Aka-che dan sarki ya zō wanda aka-kāma

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(and) came here.' Now the chief had gone to war, and his son had been captured and killed. The chief had no male child. And the chief said, 'Now will you not keep a secret for me?' The boy said, 'What kind of a secret?' The chief said, 'I have no male child, when dawn comes I shall say you are my son, who was caught at the war, and that you ran away and came back.' The boy said, 'That is surely not difficult.' (Then) the chief entered his room (and) took up his gun (and) fired it (it was) in the middle of the night. And 'the mother of the house' came out (and) said, 'King, lion who causes fear, what is the gun you are firing in the night?' The chief said, 'So-and-so has returned.' Thereupon the mother of the house raised the sound of joy, and the town rose up, (and) they were asking, 'What had happened at the chief's house, (seeing that) they are firing a gun at this time of night?' (And) they said that the chief's son had come, he who had been caught



مَدَّوْمَن سَرَكَم : كَمَّ : جَمْعُ كَا : أَكْثَام : دَنَس  
 أَجْيَبُكُش : سَرَكَم : بَلَّشْدَا : نَمِج : سَرَسَرَكَم :  
 يَبْث : يَمْنَد : بَدَاكَر قَامَن : أَسِيم : يَدَاوَا يَبْثَاوَمَن  
 أَسِيم : كَمَرَكَا : سَرَكَم : يَبْثَاوَمَن : دَا : نَمِج  
 اُنْفَر : يَدَاوَا يَمَن : اُنْثَاكِي : دَا مَلَابِي : دَا أَكْثَا : مَ :  
 لُورَنِيَا : كَلْدَا مَو : كَلْدَاوَا يَدَاوَا : يَبْثَاوَمَن  
 آ : بَلَّشْدَاوَا : سَرَكَم : يَبْشَاغ دَا : يَمْدَاوَا : يَمْدَاوَا  
 يَبْغ : ثَاكَمَر دَرِي : سَرَاوَا : غَمَدَا : مَن : قَبْثَاوَا : مَن  
 أَلَقَمَد : دَا : بَلَّشْدَاوَا : مَن : يَمْدَاوَا : كَبْثَاوَا  
 دَا : دَاوَا : سَرَكَم : يَبْثَاوَا : يَلْدَاوَا : سَرَاوَا : غَمَدَا :  
 تَرَفَدَا : غَمَدَا : سَرَاوَا : يَبْثَاوَا : طَبِي : أَكْثَا :  
 مَبْنِي : يَبْثَاوَا : غَمَدَا : سَرَكَم : أَكْثَا : يَمْدَاوَا : دَا :  
 دَا : دَاوَا : أَكْثَا : دَمَرَكَم : يَمْدَاوَا : وَفَدَا أَكْثَا :

wurin yāki.' Aka che, 'Mādala, mādala.' Gari ya wāye,  
 yārō ya yi wanka, sarki ya gama masa  
 kāya, ya fitō. Fādanchi, wadansu su-na-chewa,  
 'Ba dansa ba ne.' Wadansu su-na-chewa, 'Dansa ne.' Ranan  
 sai sarākai su-ka-gama kai, su-ka-che, 'Ku bari  
 mu gani, izan dansa ne.' Su-ka-gama ma dānsu  
 kāya, su-ka-damra masu sirida bisa angarmu,  
 su-ka-hau, su-ka-che masu, 'Ku bi gidan sarki,  
 ku kirāyi dansa, ku che ku tafi kilisa.' (sk)  
 Su-ka-che, 'In kun je, kun yi sukua, in kun zāme,  
 ku sabka, ku säre dawākin, ku kōmō gida.'  
 Kōwa ya ba dansa kansakali, ya rātaya,  
 su ka je gidan sarki, su ka kira yārō. Ashe

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at the war.' And they said, 'Indeed! indeed!' When it  
 was dawn the boy bathed (and) the chief gave him (gifts)  
 goods (and) he came forth. (Among) the councillors some  
 said, 'It is not his son.' Others said, 'It is his son.' Now  
 one day the head-men joined their heads together, (and) said,  
 'Wait, and we shall see if it is (really) his son.' Then they  
 added goods (presents) to those their children already had,  
 (and) they put the saddles on the war-horses for them. (And)  
 they (the children) mounted, (and the fathers) said to them,  
 'Go to the chief's house and call his son, and say you are  
 going to take horse exercise.' And they said, 'When you  
 have gone and galloped and pulled up, you must dismount,  
 (and) kill your horses, (and) come home.' (And) each one  
 gave his son a sword (and) he slung it on his shoulder, (and)  
 they came to the chief's house and called the boy. Now  
 truly

وَرَمَيْدَا كَ : اَكْبَ مَا دَلَه : مَا دَلَه : غَمِيْمَه اِي  
 يَدَاوَر : يَمِي : وَنَكْس : لَسَرَكَم : يَغْمَن : مَسْت  
 كَا يَدَا : يَجْمُو : بَدَا مَنَّهُ : وَدَمَلَس : اُسْتَبَحُوا  
 بَدَا مَسْبِيْن : وَدَمَلَس : اُسْتَبَحُوا : دَمَلَسْن : رَمَس  
 سَنَ سَرَاكْن : سَكْفَم كَن : اَكْبَ : كَبِم  
 مَلَم : اَدَرَن : دَمَلَسْن : سَكْفَمْن : مَدِيَمَس  
 كَا يَدَا : سَكْدَمَر : مَلَس : لَسَرَدَا : يَمَس : اَلْكَرْمَا  
 لَسَحُو : اَكْبَمَسْن : كَبِم غَدَمَسَرَكَم : :  
 كَكَمَا : دَمَلَس : كَبِيْمَتَبِم : كَلِيَمَس : سَا  
 اَكْبَ : اَوَكْنَجَمْن : كَمَن : اَسْجُوا : اِنَكَمَدَا بِي  
 كَسَبَك : كَسَا بَرِن : دَوَاكْن : كَكُو مَوْعَدَا  
 كُوَا : يَمِيَدَمَسْن : كَسَفَلِم : يَمَا تَبَا : :  
 اَكْبَجْن : غَدَمَسَرَكَم : اَكْبَم : يَدَاوَر : اَشْك



makwarmachi yā ji, ya je, ya gaya ma sarki.  
 Sarki ya yi shiri ya aje ya che, 'Funtu ya yi  
 rawa, bale mai-rīga.' Sarki ya kirāyi yārō,  
 ya fada masa, ya che, 'In kun je, kōmi ka gani  
 sun yi, kai ma ka yi.' Yau yāra su-ka-zō, su-ka-kirāyi  
 dan sarki, su-ka-tafi. Da su-ka-je, su-ka-yi sukua,  
 sai su-ka-sabka, su-ka-sāre dawāki. Yau  
 dan sarki, shi ma ya yi suka, ya zāme,  
 ya sabka, ya sāre dōkinsa. Su-ka-kōmō gida.  
 Sai sarakai su-ka-che, 'Karia ne, gōbē  
 ku kōma, gari ya wāye su-ka-zō, su-ka-kira shi.'  
 Sarki ya sa dōgarai, su-ka-damra masa  
 sirdi bisa baban dōki, su-ka-tafi. Da su-ka-je

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some tale-bearer has overheard, (and) he went and told the chief. The chief made similar preparation (horse, &c.) and put the things aside, (and) said, 'If the naked man can dance, much more can the man with the cloak.' The chief called the boy, (and) told him, (and) said, 'When you have gone, everything you see they have done, do you also do.' So the boys came, (and) called the son of the chief, (and) they set off. As they went they galloped; then they dismounted (and) killed their horses. So the son of the chief he too galloped, pulled up, dismounted, (and) killed his horse. They went home. And the head-men said, 'It is a lie, to-morrow you go back.' When it was dawn they came (and) called him. The chief caused (his) body-guard to fasten the saddle on a great horse for him. They went off; as they went



مَكْرَمَتِهِ :: يَدِاجِي :: يَجِي :: يَغِيَا مَسْرِكَم ::  
 لَسْرِكَم :: يِي شَر :: يِي دَجِي :: يِي ش :: جُنْتُوا يِي  
 رَوَا :: بِلِي مِيرِي مَحْن :: لَسْرِكَم :: يِكْرَان :: يِلَارَو  
 يِي جِدَ اَمَلَن :: يِي ثَانِ كُنْجِي :: كَوْم :: كَلْنَم  
 لَسْنِي :: كِيْمَن :: كِي :: يِي حِي دَارَا :: لُسْكَو :: لُسْكَو  
 دَن لَسْرِكَم :: لُسْكَو :: دَ لُسْكَو :: لُسْكَو :: لُسْكَو  
 لَسْن :: لُسْكَو :: لُسْكَو سَارِي دَوَاكَم :: يِي  
 دَن لَسْرِكَم :: لَسْمِي :: يِي لَسْم :: يِي دَا مَن :: يِي  
 يَسْبَك :: يِي سَارِي :: دَوَاكَم :: لُسْكَو مَوْنَدَا  
 لَسْن :: لَسْرِكَم :: لُسْكَو :: كَرِي دَانِي :: مَحْوِي  
 كَوْم :: غَم :: يِي دَا مَن :: لُسْكَو :: لُسْكَو  
 لَسْرِكَم :: يِي لَسْن :: دَوَاكَم :: لُسْكَو مَوْنَدَا  
 لَسْرِكَم :: يِي لَسْن :: دَوَاكَم :: لُسْكَو مَوْنَدَا

su-ka-yi sukūa. Sai su-ka-sasabka, <sup>8</sup> su-ka-sasāre  
 dawākinsu. Dan sarki, shi kuma da ya yi suk(u)a,  
 sai ya sāre dōkinsa, su-ka-kōmō gida.  
 Sai sarākai su-ka-bai dīansu bāyi, buduri  
 māsū-chau, su-ka-che, 'Ku tafi da su chikin dāji,  
 ku sasāre su.' Makwormachi ya je, ya kwormata  
 ma sarki, sai sarki ya ba dansa <sup>9</sup> kuyangi  
 biū, ya che, 'Ku tafi, kōmi ka gani sun yi,  
 kai ma ka yi.' Su-ka-tafi dāji, yan sarākai  
 su-ka-sasāre kuyanginsu, dan sarki  
 shi kuma ya sasāre nāsa, su-ka-kōmō  
 gida. Sai su-ka-che dansa ne. Ana-nan,

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they galloped. Then they dismounted, (and) killed their horses. The chief's son also, when he had galloped, then he killed his horse, (and) they returned home. Then the sub-chiefs gave their sons slaves, beautiful maidens, (and) said, 'Take them to the midst of the bush (and) slaughter them.' The tale-bearer (again) went and informed the chief, and the chief gave his son two female slaves, he said, 'Go, whatever you see they have done, do you do too.' They went to the bush. The sons of the head-men killed their female slaves (and) the chief's son also killed his, (and) they returned home. And they said, 'It is his son.' And so time went on,

لَكُمْ : اَلْكُفْرَ : اَلْاِسْمَ : لَكُمْ سَمِيَك : لَكُمْ سَمِيَك

دَوَا اَكْثَرُ شَيْءٍ دَفْعُكُمْ بَيْنَكُمْ يَدِيْسُكُمْ

تَسْمِي: يَسْمِي: ر: دَوِ كُنْ س: سَكُو مَحْفِد:

سَمِيعٌ حَكِيمٌ : شَكِيمٌ : دَرِيغٌ مُلِّنٌ مَلِيحٌ : يَكْثُرُ وَرَدُهُ :

مَا لِسْ شَعْر: لَكَبْ: كَتَبِم: دَسَح: يَكْرَح: مَح:

كَلَّا إِنَّكَ مِنْ عِندِ رَبِّكَ فَتَى ۝۱۰۰

قَسَمْتُكُمْ : لَأَمْلَأَنَّكُمْ : يَبْدَأُ فَمَنْ كَيْفَ نَحْمُ

مِثْلُ كِتَابِهِمْ : كُورِمَ : كَلَّغْنِمَ : اَلْاَسْنَى

كَيْفَ مَنَ: كَيْفَ: لُكْتُيْهِ: دَامَ: يَمْلِكُ اَكْمَ

لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لِمَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَاحِقٌ لَهُ يَوْمَ الدِّينِ هُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ لِيُخْبِتَ لِمَنْ يَشَاءُ لَوْنًا ۚ وَهُوَ الْعَلِيمُ الْغَنِيُّ ۚ هُوَ الَّذِي يُنَزِّلُ الْمَطَرَ ۚ وَهُوَ الْغَفُورُ الْكَرِيمُ ۖ

شَيْكُمْ بِمِلَّةِ اللَّهِ وَمَنْ لَيْسَ لَكُمْ مِنْهُ

فَدَا: لَمْ يَسْكُتْ: ۛ مَنْعَمٌ: آمَنَ

sai ranan uban yārō ya zō, shi-na-rātaye da kwori.

Ya iske fādanchi, ya chika, sai ya wuche har

gaban sarki, ya gaishe su. Yārō na zamne.

Sai ya che, 'Ba ka tāshi, mu je, mu yi ginan kūsanmu?'

Yārō shi na kurum. Sai sarki ya tāshi, ya shiga

gida, ya kirāye su, ya che, 'Mahalbi ka rufa mani

asīri, kōmi ka ke sō naa ba ka.' Mahalbi

ya kia. Sarki ya yi lālāshi, sarki ya che, 'Kōmi

na dunianga <sup>10</sup> naa baka dari dari.' Sai mihalbi

ya kia. Sarki ya che, 'Ku damra mani sirdi.'

Aka-damra sirdi, aka-damra ma yārō sirdi, sarki

ya ba yārō takōbi, ya rātaya. Su-ka-tafi

till one day the boy's father came ; he was carrying his quiver slung. He met the councillors ; he heard all he wished to know, (and) then passed on till (he came) before the chief. He greeted them ; the boy was sitting (by his side) ; and he said, 'Are you not going to get up that we may go and dig for our rats?' The boy was silent. Then the chief rose up, (and) entered the house, (and) called them. He said, 'Hunter, keep the secret for me, and whatever you wish I will give you.' The hunter refused. The chief entreated him. The chief said, 'Everything in the world I will give you, one hundred of each.' But the hunter refused. The chief said, 'Saddle up for me.' They saddled, they saddled (a horse) for the boy. The chief gave the boy a sword, (and) slung it across his shoulder. They went off



لَسَرِ قَمَرِ: اَبَسْ مِيَارُو: يَدُو: شَتَارَاتِ پَسِن دَاغَرِ  
 مِيَا لَسَكِي: جَاد مَشَم: يِيَا تَك: لَسَرِ يُو بَت: قَمَرِ  
 قَمَرِ لَسَرِ كَم: يَغِي شَتَا لَسَرِ مِيَارُو قَاد مَشَم  
 لَسَرِ يُو بَت: يَدَا كَمَدَا لَسَرِ مَجِي مَشَم: غَمَمِن كَمَدَا لَسَرِ  
 يَارُو: شَتَا كَمَرَم: لَسَرِ لَسَرِ كَم: يَتَا لَسَرِ يَشَا  
 غَمَدَا: يِيَا كَمَرِ اَبَسِن يِيَا مَعْلِي: كَمَرِ قَامَرِ  
 اَسِيرِ: كَمَرِ: كَمَرِ: كَمَرِ: مِيَا تَك: مَعْلِي  
 يَكَمِن: لَسَرِ كَم: يِيَا لَسَرِ: لَسَرِ كَم: يِيَا: كَمَرِ  
 قَمَرِ: يِيَا: مِيَا تَك: كَمَرِ: لَسَرِ مَعْلِي:  
 يَفِي: لَسَرِ كَم: يِيَا كَمَرِ مَرِ: لَسَرِ: اَكَمَرِ  
 لَسَرِ: اَكَمَرِ: مِيَارُو: لَسَرِ: لَسَرِ كَم:  
 يِيَا يَارُو: كَمَرِ: يِيَا: لَسَرِ:

dāji. Sarki ya tsaya, ya che ma yārō, ‘<sup>11</sup> Au ka sāre ni,  
 ka dauki kāyanga, ka ba ubanka, ku kōma  
 gari, ku chi duniarku, au ka sāre ubanka,  
 ni da kai mu kōma, mu zamna.’ Yārō ya yi barkatai.

Tō in kai ne Batūre, chikinsu,  
 wa zaa ka sārewa chikinsu ?

In ba ka san wanda zaa

ka sāre ba,

shi ke nan.

<sup>12</sup> Kungurus kan kū-

-su.

to the bush. The chief halted (and) said to the boy, ‘Either you kill me, (and) take these goods (horse, &c.), (and) give to your father, (and) return to the town, (and) enter into your (kingship) world, or you kill your father, (and) you and I will go back and live (as before).’ The boy was distracted, (not knowing what to do). Now if it were you, O white man, among them whom would you kill? If you do not know whom you would kill, there it is. Off with the rat’s head.

داج: آسَرِكَم: يِطَن: يِشَقِيَاو: اَوَكَسَاوَرَم  
 كَدُوَك: كَدِيَنَم: كَبَا: اَمَنَك: كُكُوَم:  
 غِر: كُتَدُوَمِيَرَك: اَوَكَسَاوَرَم: اَمَنَك:  
 مَعَدَكِي: مَكُوَم: مَدَمَن: يَدَاوَرِي: يَزَكِي  
 شَر: اَرَكِيَنِي: يَشَوَرِي: تَكَنَس

وَلِلّٰهِ اَكْسَاوَرَم: تَكَنَس

اَزَكِيَنِي: مَدَمَن: اَمَنَك

كَسَاوَرَم

شَبَكِيَنِي

قَنَقَرَس

كَرَفُو

س

## No. 20.

Wanan tätsūnīar

dumā che da yārinya

Wani mutum ne, sūnansa Alabarma, atājiri.

Shi-na da kurdi dayawa, bai sāmu haifua ba.

Sai chikin sādakunsa, wata ana-che mata Watapansa,

ita che <sup>1</sup> ta haifi dīa guda daia, mache, shi kūa

Alabarma ba shi sō abinda ke taba yārinya

nan. Ita kua yārinya sūnanta, Furaira.

Yau ranan uwa tata ta gōya ta, su-ka-tafi dāji

dōmin ta yi tōrōtso. Sai Furaira ta ga

dan dūme guda daia, shi ke nan gare ta, bābu

wani kuma. Sai ta che, 'Alabarma, tsumke mani dan dumē

This is a story about a pumpkin and a maiden. There was a certain man by name Alabarma, a rich man. He had much money, (but) he had not any children. But among his concubines was one called Watapansa, (and) she had given birth to one daughter; and he, Alabarma, did not wish anything to touch this little girl. Now the girl's name was Furaira. And one day her mother took her on her back and they went off to the bush in order that she might ease herself. And Furaira saw one young pumpkin, that was all she (the mother pumpkin) had; there was not another. And she, (the little girl) said, 'Alabarma (Watapansa?) pluck the baby pumpkin for me



وَقَرَّتْ طَرَفِيْمٌ

دَمًا فِي الْهَارِ

وَقَمْتَنِيْلَسْ لِسْوَ مَنَسْ اَلْ : قَرَم : اَمَّا جِرْ

لِسْوَ دَمَز : دَمِي : مَيْسَام : فَكَيْفَا ب

لَسْ تَكْرَسَامْ كَرَسْ اَق : اَمَّا بَمَت : وَقَمْنَسْ

اَمَّا : تَحِي : دَمِيَا دَمِي : مَب : شِيكُو

اَلْوَم : مَب : اَمَّا بَمَت : اَمَّا بَمَت : مَب : شِيكُو

مَب : اَمَّا بَمَت : اَمَّا بَمَت : مَب : شِيكُو

مَب : اَمَّا بَمَت : اَمَّا بَمَت : مَب : شِيكُو

مَب : اَمَّا بَمَت : اَمَّا بَمَت : مَب : شِيكُو

مَب : اَمَّا بَمَت : اَمَّا بَمَت : مَب : شِيكُو

مَب : اَمَّا بَمَت : اَمَّا بَمَت : مَب : شِيكُو

in yi wāsa.' Sai Alabarma ta che, 'Haba Furaira  
 kāka dan dūme guda daia shi ke nan,  
 ga uwa(r)sa, ni ke tsumkēwa, in ba ki.' Sai Furaira  
 ta rika kūka, sai uwa tata Alabarma  
 ta che, 'Idan ki yi kūka ne, sai ki yi, ama  
 ba ni tsumke dan dumē guda dai in ba ki.'  
 Su-ka-zō gida, yārinya ta-na-kūka.  
 Ubanta ya tanbaya, uwa ta gaya masa  
 mafāri. Sai uban yārinya ya che, 'Kōma,  
 ki tsumke, ki ba ta.' Yau, ta kōma,  
 ta tsumke, ta ba ta. Ana-nan, sai ranan  
 dan dumē ya rika bin yārinya, shi-na-  
 -fadi, 'Nāma in chi Furaira, nāma in chi.'

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to play (with).' But Alabarma (Watapansa?) said, 'Come now, Furaira, how is this? One solitary baby pumpkin is there. See, there is its mother, (which) I will pluck and give you.' But Furaira began to cry and her mother Alabarma (Watapansa?) said, 'If you are going to cry you must just cry, but I am not going to pluck the solitary baby pumpkin to give you.' They returned home, (and) the little girl continued weeping. Her father asked (the cause). Her mother told him from the beginning. And the little girl's father said, 'Go back, (and) pluck (it), and give to her.' So she returned, (and) plucked it, (and) gave her. Then that day the baby pumpkin commenced to follow the maiden. It kept saying, 'Meat I must eat, Furaira, meat I must eat.'

اِنْسِي: لَا اَسْنِي: اَسْنِي: اَلْبَزْم: تَتَشَابَه: فَرِيم: اِ  
 كَا: دَمْدَمِي: نَعْدَا: اَسْنِي: شَيْكَم: اِ  
 نَعْدَا: نَكْطَمَكَا: اِنْبَاك: اَسْنِي: فَرِيم  
 تَمَك: كَوَكِي: اَسْنِي: اَتَق: اَلْبَزْم: اِ  
 تَشَابَه: اَدْرَكِي: كَا: اَسْنِي: اَمَّا  
 بَلْ نَكْطَمَكِي: دَمْدَمِي: نَعْدَا: اَسْنِي: اِنْبَاك  
 سَكْم: نَعْدَا: اِذَا: اَسْنِي: تَمَكَا: كَوَكِي  
 اَبْنَت: يَتَنَبَّيَا: نَعْدَا: اَتَلْجِيَا: اَسْنِي  
 مَقَار: اَسْنِي: اَبْرِيَا: اَسْنِي: يَتَشَابَه: اِ  
 كَطَمَكِي: كَبَات: يَتَوَكَّرَم: اِ  
 تَطَمَكِي: تَبَات: اَمَّا: اَسْنِي: اَسْنِي: اَسْنِي  
 دَمْدَمِي: يَمَك: يَتَنَبَّيَا: اَسْنِي  
 جَع: اَمَّا: اَسْنِي: فَرِيم: اَسْنِي: اَسْنِي

Sai aka-zō, aka-shaida masa, aka-che, 'Gā Furaira  
 dan dumē na-bin ta, shi-na-che, wai nāma shi chi.'  
 Alabarma ya che, 'Aje chikin akuyōyi.' Aka-kai shi  
 chikin akuyōyi, ya chinye. Aka-kai shi ga wadansu,  
 ya chinye, hakanan har ya chinye garken awāki  
 dari uku da hamsin. Sai dumē ya kōmō,  
 shi-na-fadi, 'Nāma in chi Fūraira, nāma in chi.'  
 Aka-zō, aka-fada ma ubanta, sai ya che, 'Akai-shi  
 garken tumāki.' Aka-kai shi, ya chainye  
 garke dare bakwoi na tumāki, ya kōmō,  
 shi-na-bin yārinya, shi-na-fadi, 'Nāma in chi Furaira,  
 nāma in chi.' Sai aka-che, '²Yā chainye garken

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And they came and bore witness to him saying, 'Look at Furaira, the baby pumpkin is following her (and) saying he must eat meat.' Alabarma said, 'Put it among the goats.' It (the pumpkin) was put among the goats. It ate them up. It was taken to some others. It ate them up. And so on till it had devoured three hundred and fifty flocks of goats. But the pumpkin returned and said, 'Meat I must eat, Furaira, meat I must eat.' They came and told her father and he said, 'Let it be taken to the sheep-fold.' It was taken, and ate up a flock of seven hundred sheep. It came back, (and) kept following the maiden, (and) saying, 'Meat I must eat, Furaira, meat I must eat.' And they said, 'It has eaten the flock of



لَسْ أَكْذُورَ: أَكْشِيمَ اَمَسَ: أَكْثُ: عَدَا فَرِيمَ:  
 دَمُ دَمِي: نَمَامَتَ: شَدَا فَرِيمَ: شَدَا  
 أَلَمَرَمَ: يَثَا أَجَسَ: ثَكَمَ: أَكْشِيمَ: أَكْشِيمَ  
 ثَكَمَ أَكْشِيمَ: يَثَنِي: أَكْشِيمَ: عَدَا فَرِيمَ  
 يَثَنِي: ثَكَمَ: ثَكَمَ: ثَكَمَ: أَكْشِيمَ  
 عَدَا أَكْ: دَمُ دَمِي: لَسْ أَكْذُورَ: يَكْشِيمَ  
 شَدَا فَرِيمَ: شَدَا فَرِيمَ: شَدَا فَرِيمَ: شَدَا  
 أَكْذُورَ: أَكْشِيمَ: أَكْشِيمَ: أَكْشِيمَ: أَكْشِيمَ  
 ثَكَمَ: ثَكَمَ: ثَكَمَ: ثَكَمَ: ثَكَمَ  
 ثَكَمَ: ثَكَمَ: ثَكَمَ: ثَكَمَ: ثَكَمَ  
 شَدَا فَرِيمَ: شَدَا فَرِيمَ: شَدَا فَرِيمَ: شَدَا  
 شَدَا فَرِيمَ: شَدَا فَرِيمَ: شَدَا فَرِيمَ: شَدَا

tumāki, <sup>3</sup> yā kōmō, shi-na-bin-ta.' Ubanta ya che,  
 'Akai shi garken shānu.' Aka-kai shi garken  
 shānu, ya chainye garken shānu duka.  
 Ya kōmō, shi-na-bin yārinya, shi-na-fadi, 'Nāma  
 in chi Furaira, nāma in chi.' Sai aka-zō,  
 aka-gaya ma ubanta, sai shi kuma ya che, 'Akai-shi  
 garken rākuma.' Aka-kai shi garken rākuma,  
 sai ya chainye, ya kōmō, shi-na-bin yārinya,  
 shi-na-fadi, 'Nāma in chi Furaira, nāma in chi.'  
 Sai ya che, 'Akai-shi gidan bāyi?' Akai-shi gida-  
 -n bāyi, ya chainye-su, ya kōmō, shi-na-bin yārinya,  
 shi-na-fadi, 'Nāma in chi Furaira, nāma in chi.'

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sheep, (and) has come back and is following her (the maiden).'  
 Her father said, 'Let it be taken to the cattle kraal.' It was  
 taken to the cattle kraal. It ate up the whole kraal of cattle.  
 It returned, (and) was following the maiden (and) saying,  
 'Meat I must eat, Furaira, meat I must eat.' And they came  
 and told her father, and he again said, 'Let it be taken to the  
 camel kraal.' It was taken to the camel kraal; but it ate  
 them up, (and) returned. It was following the maiden (and)  
 saying, 'Meat I must eat, Furaira, meat I must eat.' And  
 they said, 'Let it be taken to the slaves' quarters.' It was  
 taken to the slaves' quarters, it ate them up; it returned, (and)  
 was following the maiden, (and) saying, 'Meat I must eat,  
 Furaira, meat I must eat.'

تُطَاكِمُ : يَلْكَوْهُ : شَدَّامَتْ : أَمَتْ يَث

أَكْبَشِنْ قَمْرُكُمْ : شَدَّامَتْ : أَكْبَشِنْ قَمْرُكُمْ

شَدَّامَتْ : يَثْشِنْ : قَمْرُكُمْ : شَدَّامَتْ : دَك

يَلْكَوْهُ : شَدَّامَتْ : يَدْرِفُ : شَدَّامَتْ : قَمْرُكُمْ

أَمَتْ : قَمْرُكُمْ : قَمْرُكُمْ : أَمَتْ : لَمْ أَكْمَلْ : :

أَكْبَشِنْ : أَمَتْ : لَمْ أَكْمَلْ : يَثْشِنْ : أَكْبَشِنْ

قَمْرُكُمْ : رَافِعُ : أَكْبَشِنْ : قَمْرُكُمْ : رَافِعُ

لَمْ أَكْمَلْ : يَلْكَوْهُ : شَدَّامَتْ : يَدْرِفُ : قَمْرُكُمْ

شَدَّامَتْ : قَمْرُكُمْ : أَمَتْ : قَمْرُكُمْ : قَمْرُكُمْ : أَمَتْ : :

لَمْ أَكْمَلْ : أَكْبَشِنْ : قَمْرُكُمْ : أَكْبَشِنْ : قَمْرُكُمْ

قَمْرُكُمْ : يَثْشِنْ : يَلْكَوْهُ : شَدَّامَتْ : يَدْرِفُ : قَمْرُكُمْ

شَدَّامَتْ : قَمْرُكُمْ : أَمَتْ : قَمْرُكُمْ : قَمْرُكُمْ : أَمَتْ : :

Ubanta ya che, 'Ku kai shi ruga.' Aka-kai shi ruga,  
 ya chainye mutānen ruga, ya kōmō, shi-na-fadi,  
 'Nāma in chi Furaira, nāma in chi.' Hakanan  
 har ya chainye mutāne duka, shānu, akuyōyi  
 tumāki, rākuma, dawāki, duka ya chainye,  
 hata kāji, zābi, agwagwa, tantabara,  
 duka, sauran mai-gida kadai. Sai ya bi yārinya,  
 sai ta gudu, ta bi ubanta, sai ubanta ya che,  
 'Bābu kōmi kuma sai ni kadai, idan ni  
 'zaa ka chi, dauke ni, ka chi.' Sai dan dumē ya dauke shi,  
 ya hadē. Sai ya bi yārinya, ta gudu, ta je  
 wurin rāgo lahia ubanta. Sai ya je, zaa shi kāma (ya)

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Her father said, 'Take it to the cattle grazing ground.' They  
 took it to the grazing ground (and) it devoured all the people  
 on the ground, (and) came back, (and) said, 'Meat I must eat,  
 Furaira, meat I must eat.' And so on, until it ate up all the  
 people, cattle, goats, sheep, camels, horses, all it devoured,  
 even the fowls, guinea-fowls, ducks, pigeons, everything (and)  
 there remained only the master of the household. And it  
 (the pumpkin) followed the maiden, and she ran, (and) went  
 after her father, and her father said, 'There is nothing left but  
 I myself. If it is I you would eat, take me, (and) eat me.'  
 And the baby pumpkin took him up and swallowed him;  
 then it followed the maid. She fled, and came to the paschal  
 ram of her father's. And it came on, (and) was about to  
 seize



[illegible]

yārinya, sai rāgon lahia ya zābura,  
ya buga dan dumē da kafō. Sai ya pashe,  
sai tumāki, da akuyōyi, da shānu, duka  
su-ka-rika fitōwa. Shi ke nan. <sup>5</sup> Kunguru-  
-s kan kūsu.

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the maiden, but the paschal ram sprang forward, (and) struck  
the young pumpkin with his horn. And thereupon it split  
open, and sheep, and goats, and cattle, all kept coming forth.  
That is all. Off with the rat's head.

يَا وَفَاتٍ لَسْمُ الرَّغْمِ أَوْ قَاتٍ لَسْمُ الرَّغْمِ  
يَبْلُغُكُمْ دَمْعُ مَنْ دَكَّ بِهِمْ لَسْمُ الرَّغْمِ  
لَسْمُ الرَّغْمِ دَكَّ أَكْبَرِهِمْ دَكَّ أَكْبَرِهِمْ  
لَسْمُ الرَّغْمِ دَكَّ أَكْبَرِهِمْ دَكَّ أَكْبَرِهِمْ  
لَسْمُ الرَّغْمِ دَكَّ أَكْبَرِهِمْ دَكَّ أَكْبَرِهِمْ

## No. 21.

Wanan tātṣunīar gāwō che  
da yārinya.

Wani mutun ne, ana-che masa mālam Umaru mijin

<sup>1</sup> Lādi. Shi-na da <sup>2</sup> mātansa bīū, wanan, Mōwa, wanan,  
Baura. Su duka su-na da yāyansu, mātā.

Wanan Mōwa nan, kulum, idan <sup>3</sup> tā yi shāra,  
sai ta ba dīanta, ta kai gun gāwō, ta zubar.

Gāwō kūa shi-na da wani abu kamar chībi,  
idan yārinyar nan ta kai shāra, sai ta taba,  
ta che, 'Gāwō da chībi.' Kulum hakanan  
ta ke yi. Ranan ta je, ta zuba shāra, sai ta taba.

This story is about a 'gawo'-tree and a maiden. There was a certain man, by name, Doctor Umaru, the husband of Ladi. He possessed two wives, one (called) Mowa, one (called) Baura. They both had children, girls. The one called Mowa, always, if she has swept, then she used to give (the sweepings) to her daughter, (and) she took them to where the gawo-tree was and threw (them) away. Now the gawo-tree had some growth on it that looked like a person's navel, and if this maiden took the sweepings (there) she used to touch (it) and say, 'The gawo-tree with the navel.' And it was always so she used to do. One day she went, (and) threw out the sweepings, (and) then touched (the mark).



وَمِنْ قُلُوبِهِمْ : خَاوِفٌ

دِيلَانِي :

وَمِنْ مُتَنَبِّئِينَ : أَمَّا بَشَرٌ : قَالَمْ : عَمَرٌ : مَجْمُوعٌ

الْأَدَبُ : شَدِيدٌ : قَاتِلٌ : مَيُودٌ : وَمِنْ حُرُوفٍ : وَمِنْ

بَحْرٍ : لُحْدٌ : كَ : شَدِيدٌ : يَدِينُ : قَاتِلٌ

وَمِنْ حُرُوفٍ : كَلَمْ : إِدْرَن : قَاتِلٌ : شَدِيدٌ : رَأَى

لَسَنَ : يَدِيدٌ : يَمْنَةٌ : تَكُنْ : عَمَلٌ : وَمِنْ قَدِيرٍ :

خَاوِفٌ : كَحْرٌ : شَدِيدٌ : وَيَدِيدٌ : كَحْمَرٌ : ثِيَابٌ :

إِدْرَن : مَيَا : وَيَمِينٌ : تَكُنْ : شَدِيدٌ : سَمْتٌ : تَمَّ :

تَبَّ : خَاوِفٌ : دَقِيبٌ : كَلَمْ : تَكُنْ : كَ :

تَكُنْ : وَمِنْ تَجَسُّسٍ : قَدِيرٌ : شَدِيدٌ : لَسَنٌ : تَمَّ :

Sai gāwō ya chire, ya bi ta, shi-na-fadi,  
 'Da sâfê, gāwō da chîbi, da yama gāwō  
 da chîbi.' Sai yārinya ta shêka, gāwō  
 ya bî ta. Ta je, ta iske māsū-shibka,  
 su-ka-che, 'Ke yārinya me ya fāru?' Ta che, 'Wani abu ne  
 ke bii na.' Su-ka-che, 'Zamna nan har shi zō.  
 Mu dauki abin shibka, mu bubugē shi, mu kashe.'  
 Aka-jima kadan sai gāwō ya zō, shi-na-  
 -fadi, 'Da sâfê gāwō da chîbi, da yama gāwō  
 da chîbi.' Sai māsū-shibka su-ka-che,  
 'Yārinya kâra gâba.' Sai yārinya  
 ta shêka, ta je, ta iske māsū-noma,  
 sai su-ka-che, 'Ke yārinya me ya fāru?'

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But the gawo-tree pulled himself out (of the ground) (and) followed her, (and) was saying, 'Of a morning it's, The gawo-tree with the navel; of an evening it's, The gawo-tree with the navel.' Then the maiden ran away, (and) the gawo-tree followed her. She came (and) met some people sowing, (and) they said, 'You, maiden, what is the matter?' She said, 'Something is following me.' (And) they said, 'Sit down here till it comes. We will take the sowing implements, (and) beat him (and) kill (him).' They waited a little and then the gawo-tree came along. He was saying, 'In the morning it's, The gawo-tree with the navel; in the evening it's, The gawo-tree with the navel.' Thereupon the sowers said, 'Maiden, go further on.' And the maiden ran on. She came and met some people hoeing, and they said, 'Maiden, what is the matter?'

لَسَنَ: غَدَاوُ: يَشْبُرُ لَر: يَمِيَّتَ: شَدَا قَد:  
 دَصَا جِي: غَدَاوُ: دَثِيْب: دَمِيْح غَدَاوُ:  
 دَثِيْب: لَسَنَ: يَدَاوُ: مَس: مَشِيْك: غَدَاوُ:  
 يَمِيَّتَ: تَجِي: مَدَا لَسَكِي: مَدَا لَسِيْك:  
 لَسَكِي: كِيَدَاوُ: مِيْقَا: مَتَب: وَنَدَاوُ:  
 كِيَمَتَن: لَسَكِي: دَمَدَاوُ: مَرَشَدُ:  
 مَدَاوُ: أَمِنَ شِيْك: مَبِيْعَاوُ: مَكَشِي:  
 أَكْجَم: كَدَن: لَسَنَ: غَدَاوُ: يَدَاوُ: شَدَا:  
 قَد: دَصَا جِي: غَدَاوُ: دَثِيْب: دَمِيْح غَدَاوُ:  
 دَثِيْب: لَسَنَ: مَدَا لَسِيْك: لَسَكِي:  
 يَدَاوُ: كَدَا: تَجِي: لَسَنَ: يَدَاوُ:  
 مَشِيْك: تَجِي: مَدَا لَسَكِي: مَدَا لَسَوُ:  
 لَسَنَ: لَسَكِي: كِيَدَاوُ: مِيْقَا:

Sai ta che, 'Wani abu ke bii na.' Su-ka-che, 'Tsaya nan shi zō, kō hauyōmu ba mu dauki, mu <sup>4</sup> bubuge shi, mu kashe?' Aka-jima, sai gāwō ya tafō, shi-na-fadi, 'Da sāfē gāwō da chibi, da yama gāwō da chibi, yau kī ga gāwō da chibi.' Sai su-ka-che, 'Yārinya kāra gāba.' Sai ta kāra gāba, ta je, ta iske māsufūda, su-na-fūda, sai su-ka-che, 'Ke yārinya me ya fārū?' Ta che, 'Wani abu ke bii na.' Sai su-ka-che, 'Zamna nan har shi zō.' Aka-jima, sai gāwō ya tafō, shi-na-fadi, 'Da sāfē gāwō da chibi, da yama gāwō da chibi, yau kī ga

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And she said, 'Something is following me.' (And) they said, 'Stand here, let him come. Can we not then lift our hoes, (and) hit him, (and) kill (him)?' They waited a little while, then the gawo-tree came towards them; he was saying, 'In the morning it's, The gawo-tree with the navel; in the evening it's, The gawo-tree with the navel; to-day you see the gawo-tree with the navel.' And they said, 'Maiden, pass on.' So she passed on, and went and met some people ploughing. They were ploughing, and they said, 'You, maiden, what is the matter?' She replied, 'Something is following me.' And they said, 'Sit down here till he comes.' In a little while, then the gawo-tree came up; he was saying, 'In the morning it's, The gawo-tree with the navel; in the evening it's, The gawo-tree with the navel. To-day you see



سَسْتَبْثُ : وَنَدَابُ : بِكَيْفَتْنِ سَكَبُ : طَبَقَاتُ  
لَشَدُورُ : كَوْتُ حَوِيَّوْمَ : بِمَوْعِدٍ وَكُ : مُبَيَّنَاتُ  
مَكْتَشِبُ : أَكْجَمَ : سَسْ غَاوَرُ : يَتَّبِعُوا : =  
لَشَدَابِدُ : دَصَادُجِي : غَاوَرُ دَقِيبُ : دَعِيمَ  
غَاوَرُ دَقِيبُ : يَحْكِيغُ : غَاوَرُ دَقِيبُ  
سَسْ سَكَبُ : يَدَارُغِي : كَارَاغَبُ : سَسْ تَكَارُ  
نَحْبُ : يَتَجَمَّسُ سَكَبُ : مَدَا سَجُودَا : لَسَا  
فُجُودَا : لَسْ : سَكَبُ : بِكَيْفَتْنِ : بِمَيْقَاتُ  
تَبْثُ : وَنَدَابُ : بِكَيْفَتْنِ : لَسْ سَكَبُ : دَعْمَتُ  
فَمِنْ صَرَشَدُورُ : أَكْجَمَ : لَسْ غَاوَرُ :  
يَتَّبِعُوا : لَشَدَابِدُ : دَصَادُجِي : غَاوَرُ دَقِيبُ :  
مُتَّبِعُ : دَعِيمَ غَاوَرُ دَقِيبُ : يَحْكِيغُ :

gāwō da chībi.' Sai su-ka-che, 'Yārinya kārā gāba.'  
 Sai yārinya ta shēka. Sai ta je ta iske kadangare,  
 shi-na-sāka, shi-na-fadi, 'Kiryan, ba kiryan ba,  
 zarta dāma, zarta hagu.' Sai ya che. 'Ke yārinya  
 ina zaa ki, ki na gudu?' Ta che, 'Wani abu ke kōra na.'  
 Ya che, 'Tsāya nan har shi zō.' Yārinya tā labe gun  
 kadangare, shi-na-fadi, 'Kiryan, ba kiryan ba,  
 zarta dāma, zarta hagu.' Har gāwō ya zō, shi-na-fadi,  
 'Da sāfē gāwō da chībi, da yama gāwō da chībi,  
 yau kī ga gāwō da chībi.' Sai yārinya ta che,  
 'Ga shi chan zakūa.' Sai kadangare ya che,  
 'Bari shi zō, ama in yā zō, ina-raba ki da shi,  
 ki-na-amre na?' Ta che, 'I.' Yau, sai gāwō ya zō.

the gawo-tree with the navel.' Thereupon they said, 'Maiden, pass on.' So the maiden ran on. Then she came (and) met a lizard; he was weaving and was saying, 'Kiryan, not kiryan, throw to the right, throw to the left (of the shuttle).' And he said, 'You, maiden, where are you going (that) you are running (so)?' She said, 'Something is pursuing me.' He said, 'Wait here till it comes.' The maiden nestled close up to the lizard, (who) was saying, 'Kiryan not kiryan, a cast to the right, a cast to the left,' until the gawo-tree came up. He was saying, 'In the morning it's, The gawo-tree with the navel, in the evening it's, The gawo-tree with the navel; to-day you see the gawo-tree with the navel.' And the maiden said, 'See, there he is coming.' And the lizard said, 'Let him come, but if he has come, (and) I save (lit. separate) you from him, are you going to marry me?' She said, 'Yes.' Now the gawo-tree came up.

[illegible]

Ya che, 'Ina ajiana?' Kadangare ya che,  
 'Wani ajia ka ba ni?' Gāwō ya che, 'Yarinya nan,  
 da ke bāyanka.' Kadangare ya che, 'Wanan yā-  
 -rinya ta fi harfinka.' Sai gāwō  
 ya che, 'Kadangare karanbani garēka.' Sai  
 kadangare ya che, 'Ai namiji tonka ne,  
 sai antaba, akan-san mai-yāji.' Sai  
 gāwō ya yi fushi, ya kāma kadangare,  
 ya hade, sai ya fitō ga idānun gāwō.  
 Sai ya kuma kāma shi, ya hade, sai ya fitō  
 ga kunuwansa. Sai ya kuma kāma shi, ya hade,  
 sai ya fitō ga kirjinsa. Sai ya kuma kāma shi,  
 ya hade, kadangare ya fitō

---

He said, 'Where is the thing I gave you to keep for me?'  
 The lizard said, 'What did you give me?' The gawo-tree  
 replied, 'The maiden who is behind you.' The lizard said,  
 'This (maid) is stronger than you.' And the gawo-tree said,  
 'Lizard, you are forward.' But the lizard replied, 'Ah!  
 A man is like the little red peppers, not till you have touched  
 (tasted) them do you know how hot they are.' Then the  
 gawo-tree got angry. He seized hold of the lizard. He  
 swallowed him, but he came out of the gawo-tree's eyes.  
 Then he caught him again (and) swallowed him, but he came  
 out at his ears. Then he caught him again and swallowed  
 him, but he came out of his breast. Then he caught him  
 again and swallowed him, but the lizard came out



يَبْتَائِمَا: أَبِيدَا: كَمْ مُقْبِرَانِ: يَبْتَ:  
وَبْتَ: كَبْدَانِ: عَدَاوُ: يَبْتَ: يَدَارِقُ: نَسْ  
عَبِيدَا: يَنْكَ: كَمْ مُقْبِرَانِ: يَبْتَ: وَنَمْرِي:  
وَنَسْ: مَدَا: كَمْ وَنَكَ: لَسْ: عَدَاوُ:  
يَبْتَ: كَمْ مُقْبِرَانِ: كَمْ مُقْبِرَانِ: عَجْرِي: لَسْ  
كَمْ مُقْبِرَانِ: يَبْتَ: آءِ: مَجْ: مَنَكَا: نَسْ  
لَسْ: أَمْتَبْ: أَكَلَا: مَن: مَن: يَدَا: لَسْ  
عَدَاوُ: نَسْ: يَبْتَ: يَكَا: كَمْ مُقْبِرَانِ  
يَحْجَرَانِ: لَسْ: يَبْتَ: عَدَا: أَمْتَاوُ:  
لَسْ: يَكَمْ: كَا: مَلَا: يَحْجَرَانِ: لَسْ: يَبْتَ: أ  
مَكَمْ: مَلَا: لَسْ: يَكَمْ: كَا: مَلَا: يَحْجَرَانِ  
لَسْ: يَبْتَ: عَكَمْ: مَلَا: لَسْ: يَكَمْ: كَا: مَلَا  
يَحْجَرَانِ: لَسْ: كَمْ مُقْبِرَانِ: يَبْتَ:

ga chībiarsa. Sai gāwō ya fādi, ya mutu.  
 Sai kadangare ya che, 'Tāshi in rake ki gida.'  
 Sai ta tāshi. Su-ka-je gidansu, ya tsaya bākin  
 kōfar gida, ita kūa ta shiga gida, ta yi  
 zamanta. Aka-tanbaye-ta, 'Ina ki tafi?' Ta <sup>5</sup> kyale. Sai  
 ubanta ya fitō, ya iske mutun <sup>6</sup> tsugunē  
 kōfar gida. Sai ya che, 'Lāfia.' Ya che, 'Ni da  
 yārinya nan mu-ka-zō, kāji kāji wada  
 mu-ka-yi da ita.' Sai ubanta ya che, 'Ai ba ta fadi ba.'  
 Sai ya shiga gida, ya gaia ma mātā. Sai  
 aka-che, 'Kāka ki zō, ba ki fada ba?' Sai  
 ta che, 'Ala shi kyāshe ni, in amri kadangare.'  
 Sai ubanta ya kōma waje daia, ya kirāyi Baura,

---

at his navel. And the gawo-tree fell down and died. And the lizard said, 'Rise up, and I shall accompany you home.' So she rose up. They went to their (her) home. He (the lizard) stood at the entrance to the door of the house, but she entered into the house and went about her affairs. They asked her, 'Where did you go to?' She did not make any answer. Then her father came out, (and) met a man sitting at the door of the house. And he said, 'Greetings. Are you well?' He replied, 'I and the maiden have come, and so on, and so, and so, and so (relating all that happened), we did with her.' And her father said, 'Oh, she did not talk about (it).' And he entered the house, (and) told the women. Then they said, 'How is it you came and did not say anything about it?' And she said, 'May Allah save me from marrying a lizard.' Then her father went aside, (and) called Baura,

غَشِيْرَتْنِ لَسْنِ عَدُوْوُ يِقَادُ يَمُتْ ۝ ۲  
لَسْنِ كَدْمُغْبَرْنِ يَمُتْ تَدَا شَنْ اِرْ كَك ۝ ۳  
لَسْنِ قَتَا شَنْ لُكْجِي ۝ ۴  
كُوْجَرُ عَدَا اِتْ كُوْ ۝ ۵  
تَدْمُتْ اَكْتَنَبِيْ ۝ ۶  
اَمُتْ ۝ ۷  
كُوْجَرُ عَدَا لَسْنِ قَتَا لَاجِي ۝ ۸  
يَلِرْ قَسْنِ مَكْدُوْ ۝ ۹  
مُكْجِي ۝ ۱۰  
لَسْنِ قَشِغْ ۝ ۱۱  
اَكْت ۝ ۱۲  
قَت ۝ ۱۳  
لَسْنِ اَمُتْ ۝ ۱۴



ya che, 'Ba ki ba ni diarki in yi keauta da ita?' Sai ta che,  
 'Haba <sup>7</sup> mālām, ina da dīa? Ai kai ke da abinka,  
 kirāye ta, ka yi magāna da ita.' <sup>8</sup> Sai mālām ya kirāyi  
 yārinya, ya che, 'Ina-sō in dauke ki, in yi keauta,  
<sup>9</sup> nā gaia ma uwarki, ta che in kirāye ki, in gaia maki.'  
 Ta che, <sup>10</sup> Ashā mālām, ai ba uwana ke da ni ba, kai  
 kai ke da ni, kō kare, kō nāman dāji, ka dauke ni,  
 ka ba shi, shi ke nan.' Sai ubanta ya che, 'Ala shi yi maki  
 albarka.' Sai ya je, ya gaia ma kadangare. <sup>11</sup> Ashē dan  
 sarki ne. Sai ya je gida, ya gaia ma ubansa,  
 sai ubansa ya che, 'Mādala.' Ya bāda bāwa gōma, (k)  
 kuyanga gōma, sānia gōma, kōmi duka  
 gōma gōma, aka-kai ma ubanta. Kāna aka-bāda  
 zanūa, aka-je aka-damra amre, aka-kāwō amaria.

---

(and) said, 'Will you not give me your daughter, to make a present of (to the lizard)?' And she said, 'As for that, O learned one, do I possess a daughter? No, you are a master of your own property. Call her (and) speak with her.' Then the Doctor called the maiden, and said, 'I wish to take you away and make a present of you. I have told your mother, (and) she said I must call you (and) tell you.' She replied, 'O learned father, no, it is not my mother who possesses me, it is you, you possess me. Be it a dog or a wild beast, take me and give to him. That is all I have to say.' And her father said, 'May Allah bless you.' Then he came and told the lizard, in reality he was a chief's son. Then he went home (and) told his father, and his father said, 'Indeed!' And he gave him ten slaves, ten female slaves, ten cattle, and everything imaginable, ten of each, and took them to her (his future wife's) father's. Then he gave her clothes, (and) they came and were married, (and) he took away his bride.



يَتَّبِعُ كِبَارَ دِيْمَرِكْ : اَرِيْجُوْتَم : دَرَات : اَسْرَتَبْ  
مَبْن : مَالَم : اِمْدَادِيْش : اِيْكِي : كَدَايَك : =  
كِرَايَت : كَلِيْ مَعْن : دَات : اَسْرَمَالَم : يِكْرَاي  
يَا رَفِي : يَتَّبِعُ اِمْدَا سُو : اِمْدَا كِيْك : اِنْتِيْ كُوْتَم  
مَدَاغِيْدَا مَحْوَرَك : مَتَب : اِنْكِرَايَك : اِنْتِيْغِيْدَا مَك  
مَتَب : اَشْدَا مَالَم : اَهْدَا عَوَا مَدَا : كَدَا فَيَا : كَم  
كَدَا فَم : كُو كَرَن : كُو مَدَا مَدَا م : كَدَا وَاكِيْش  
كَبَا اَلِيْش : شِيْجَا كَمَن : اَسْرَايَت : يَتَّبِعُ اَل : شِيْجَا مَك  
اَلْبَرْك : اَسْرَايَكِيْ : يَغِيْدَا مَك مَقْبَرَن : اَشْلِيْ بَرَن  
اَسْرَايَكِيْش : اَسْرَايَكِيْش : مَدَا : يَغِيْدَا م : اَبْنَش :  
اَسْرَايَكِيْش : يَتَّبِعُ مَدَا لَه : يَتَّبِعُ مَدَا : مَحْوَرَك : كَدَا  
كِيْشَلِيْ : مَحْوَرَك : اَسْرَايَكِيْ مَحْوَرَك : كُو م : دَك  
مَحْوَرَك : مَحْوَرَك : اَكِيْش : اَبْنَش : كَدَا : اَكِيْدَا  
مَحْوَرَك : اَكِيْش : اَكِيْش : اَكِيْش : اَكِيْش : اَكِيْش :

Akwai wani bāwa ubansu, sūnansa Albarka, kuturū ne, sai ya je gidansu, ya che shi-na-sō(n) wachan, da aka-ba kada-ngare, ta kia. Sai uwanta ta che, 'Me ta ke yi da kuturū?' Sai diarta ta che, <sup>12</sup> 'Ina-sonsa, dan sarki ne.' Sai su-ka-che anba shi. Su-ka-damra masu amre, har aka-kai ta gida-n miji, gōna, ba su ga kōwa ba, har ranan kadangare da aka-ba shi maata, diar Baura, sai ya che, <sup>13</sup> yaa je gewaiya gōna. Ya hau dōki da kade <sup>14</sup> ana-gūda, su-ka-je, ya che, 'Albarka na gida?' Sai ya fitō, ya gane shi, sai ya kōma da gudu gida, ya che, 'Kāwō ma dan ubangijina, rua.' Sai <sup>15</sup> maatar ta che, 'Ubangijinka?' Ya che, 'I,' 'Ashe kai bāwa ne?' Ya che, 'I.' Ita kūa ta-na-daka. Sai ta aje tabaria, ta-na da chiki, sai ta shiga dāji. Mafārin shiga dāji ke nan. <sup>16</sup> Kungurus kan kūsu.

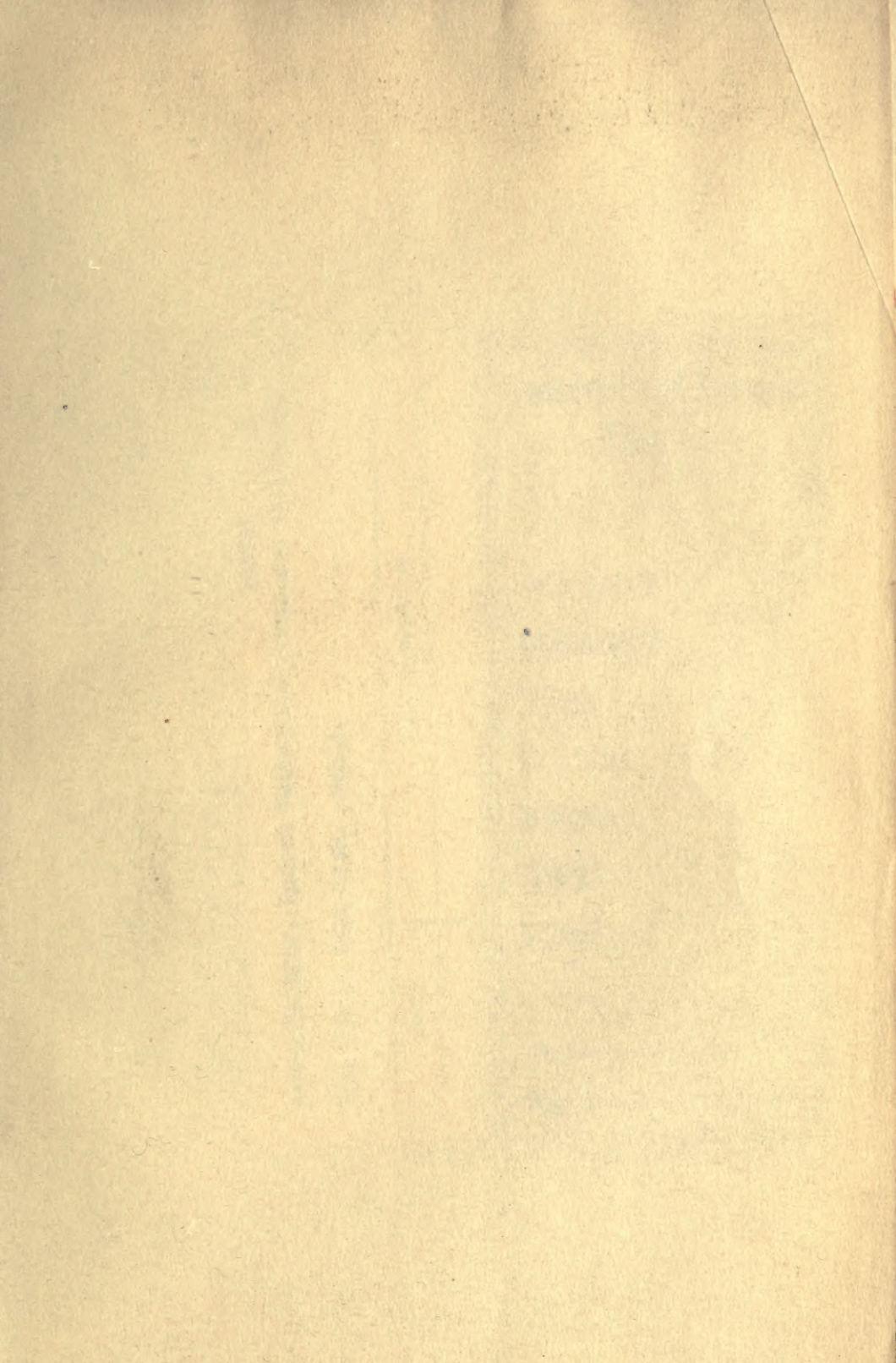
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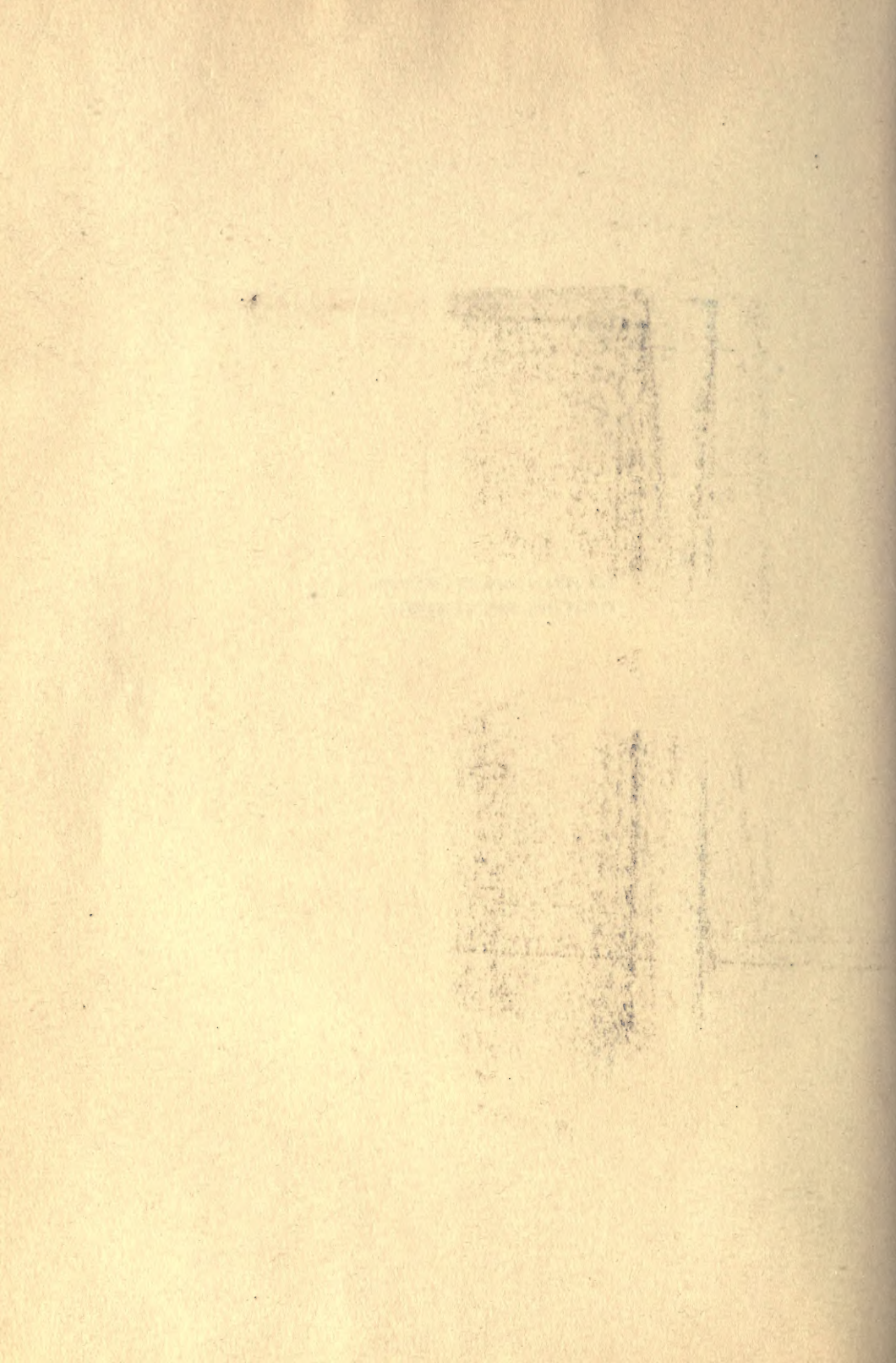
Now their (the lizard's) father had a certain slave, by name Albarka, a leper, and he went to their house, and said he was in love with that one, whom they had given to the lizard (and who) had refused him. But her mother said to her, 'What will you do with a leper?' But her daughter said, 'I love him, he is the son of a chief, (in disguise).' So they said she was to be given to him. They were married (and all the ceremonies performed) even up to taking her to her husband's home; it was in the fields. And (the pair) did not see any one, till one day the lizard, who had been given the daughter of Baura for a wife, said he was going for a walk round the farms. He mounted his horse amid clapping and sounds of joy. They came (and) he said, 'Is Albarka at home?' Then he (Albarka) came out (and) saw him, then he ran back in haste to the house (and) said, 'Bring out water for my master's son.' But the wife said, 'Your master?' He replied, 'Yes.' 'You are indeed a slave?' He said, 'Yes.' Now she was pounding, then she put down the pestle. She was with child. Then she entered the bush. That was the first person who went to the bush (became mad). That is all. Off with the rat's head.

أَكُنْ : وَجَدَ : أَيْمَنُ : لَوْحَتَانِ : أَلْبَرَكُ : كَثُرَ وَجْهُ  
 لَمْ يَجِبْ : عَمْدَ فَلَانِ جَبَتْ : شَتَا سَوَا : وَشَرَدَ أَكْبَادُ : كَدَ  
 فَعْبَرَنْ : تَفَعَّى : لَمْ يَحْوَ أَتَتْ : تَبَتْ بِتَجَفَّى : كَثُرَ وَجْهُ :  
 لَمْ يَمِزَتْ : تَبَتْ : إِنْ أَسْتَمْسَ : عَمَلٌ كَيْبِي : لَمْ يَكُنْ  
 أَيْدِ الثَّنِ : لَمْ يَمَزْ : مَلَّ أَمْرُ : مَرَّ أَكْبَيْتَ : عَمْدَ  
 نَمَجَ : عَمَوْ : بَسَّ عَمَّوَاتِ : مَرَّ مَرَّ كَدَ فَعْبَرَنْ  
 : دَأْبَدَ شَمَاتِي : دَمِيمَ مَحَرَّ : لَمْ يَجِبْ : يَدَجِي : يَمَلَّشُ  
 فَمَوْ : يَحْوَدُ : كَدَ : كَدَ : أَمَّا عَمْدَ : لَمْ يَجِبْ  
 يَبْتَ أَلْبَرَكُ : مَلَّ عَمْدَ : لَمْ يَجِبْ : يَجْبَشُ : لَمْ  
 يَكُومَ : عَمْدَ : عَمْدَ : يَبْتَ : كَدَ : مَلَّ : يَجِبْ : دَأْبَدَ :  
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